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THE CORRELATION OF SPIRITUAL FORCES.*

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(*First Article.*)

BEFORE attempting to examine the correlation of energies —physical, psychical, or spiritual—it is first of all necessary to answer the question, What is force? External observation and internal experience teach that force is a quality or function of something. This function consists in motion, and that which moves is undoubtedly something substantial, as otherwise it could not be felt and would cause no sensation either within our organs of sense or our minds. This motion (or emotion) is a function of energy, and, as every atom of matter manifests some kind of force, energy is said to be inherent in matter; but it would be more correct to say that all of that which we call matter is merely bound up energy, and that there is no such thing as matter without its aspect of force. In fact the as-

* The author of these articles, having been for many years acquainted with a society of German mystics who instructed him in their views, has herein attempted to reduce their teachings to a system and to add such explanations as may render them more comprehensible to the seeker for truth and immortality. It may be added that the said mystics are quite illiterate people, being not even able to read, and therefore cannot be suspected of having gathered their opinions from books. They are not "mediums," such as speak by inspiration of things which they do not understand in their normal condition, but have been taught by their own spiritual Self. What they know is the result of continued efforts to rise to the plane of that higher Self.

sumption of the existence of matter apart from energy contradicts both common sense and philosophy, unless we imagine all bodies to be dead whose energy is not manifest; but this view is evidently erroneous, since even the grossest material bodies are capable of exhibiting chemical action. On the other hand, any motion or emotion is a certain aspect of matter, for without something that moves it would be quite unimaginable. Thus every force is something substantial.

Substance (from *sub*, under, and *stare*, to stand) means the basis of all existence, and this basis or understanding is energy. Death cannot create life; neither can inertness cause motion or force. Existence itself is a phenomenon. It is the manifestation of the power to be. Nothing is produced in the absence of any power adequate to produce it, and everything gives birth only to its like. The whole world is the product of energy—an accumulation of energy without any dead matter. What we call matter is merely the visible manifestation of accumulated or latent energy in various forms. The word *matter* merely expresses a certain condition of energy, and *force* a certain state of substance. This energy or substance may be described in its active state as Will, or in its passive state as Space—provided we do not imagine space to be an empty nothing or a kind of room filled with cosmic ether. Space means extension, and extension is a manifestation of energy, which being universal may be called Cosmic energy (Universal world-power), or in a higher aspect a manifestation of the Universal Spirit. The cause of this universal energy, which manifests itself in three aspects as space, matter, and force, cannot be scientifically known, because it is infinitely greater than the human intellect. It is everywhere in space, but is not space itself. We may call it Life, or Consciousness, or Will; but this brings us no nearer to its comprehension. Perhaps it is best to call it *Being* itself.

In its spiritual aspect the universe appears to us as a manifestation of the power and splendor of the eternal, indivisible, universal, infinite, nameless One, as a product of Will and Wisdom, manifesting itself as various states of Being and produc-

ing forms, whether visible to us or not, upon the different planes of existence—physical, psychical, and spiritual. Even material science is beginning to open its eyes to this view, and the time seems to be not far distant when it will be understood that matter itself is nothing, and that a great scientific truth is expressed in the Bible where it says: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men" (St. John i., 1–4). This also fully agrees with the doctrines of the ancient Indian sages, for they teach the omnipresence of a Universal Spirit (Âtma), whose manifestation is Life (Prâna) and whose product is Nature (Prakriti), with its multifarious forms, each representing a certain sum of qualities (Tattwas) originating in the activity of the Universal Spirit. These forms and qualities are continually subject to change, but the power that produces them is unchangeable. It is eternal, one, and indivisible, though the forms which it produces are innumerable and apparently without end. But, however true these explanations may be, they cannot be demonstrated objectively to the materialistic intellect without any definition of *God;* and as God is beyond all intellectual comprehension and cannot be defined, the fundamental cause of all existence will remain forever a mystery to natural science, unless science becomes spiritual and men call to their aid the power of spiritual perception, and learn to know God by realizing the nature of the divine ideal within their own hearts.

There has been a great deal of talk about the "exactness of science," and exact science is usually supposed to be attained by closing one's heart against every high and exalted influence, suppressing every noble emotion, denying the existence of such principles as justice and truth, and rejecting the recognition of everything that is not of a grossly material nature. It is to relegate all ideals to the garret where exploded superstitions are kept; to fancy that life is a product of matter; that the *appearance* of a thing is its reality, and that no other reality exists. The time for this kind of "exact science" appears to

be nearly at an end; spiritualism (not spiritism) has sounded its funeral knell, and it is not worth while to waste more words about it. Folly is always in its own way; it therefore cannot see the truth; neither can the presence of truth be proved to a fool, who is incapable of understanding any proof beyond his own folly.

There is another kind of exact science, however, which consists in recognizing not merely the appearance of things but the soul whose symbols they are. This sort of really exact science is not merely the result of external observation, but has for its basis the recognition of principles. It requires for its acquisition the capacity to feel and realize the presence of that which is invisible, high, and elevating in nature; to discern that truth, beauty, justice, benevolence, etc., are not mere forms of speech, or adopted "ethics," but *principles*, capable of developing into actual powers; also a clear mind, a sound judgment, and a certain degree of purity of heart. The means for the acquisition of this interior knowledge are the possession of soul and the observation of the action of its powers after they have awakened and entered into one's own consciousness. External observation can teach us only that which is superficial. He who desires to find the pearl that rests upon the bottom of the ocean must dive below the surface of error into the sea where the waters are deep. He must draw his wisdom from the living fountain of wisdom itself, and not from speculations and sophistry—must cease to live merely in theory, and realize eternal life in himself. The well-known astronomer, Camille Flammarion, says:

"Infinity! Eternity! The study of astronomy bathes and drowns us therein. What measure can we take? If we could travel through space with the velocity of lightning, we would require millions of years to arrive at those regions where the distant worlds are shining; but, having arrived there, we would find that we have not advanced a step nearer to the limits of space: for space is infinite; the infinite is without limitation, and in all directions are so many worlds, so many consecutive suns, that if we were to expose a photographic plate long enough to their rays it would finally be covered with so many luminous points touching each other that the whole field would represent only one radiating heaven—for wherever we look there are innumerable suns, one beyond the other.

"And we live upon one of these worlds, upon one of the most insignificant ones, at some point of the limitless infinity which is illumined by one of these suns without number. We live within a limited horizon, like silkworms in their chrysalis. We know nothing of the causes of these phenomena; we ourselves are evanescent creations of the moment, whose knowledge does not penetrate deeper than to that which seems, and whose field of vision is comparatively as good as nothing: while it is big enough to cause us to fancy that we know something, and we even flatter ourselves and are bloated by a sense of superiority, imagining that we are lording nature. We pride ourselves not a little about the possession of that which we fancy to be real, and which after all is nothing but an illusion."

As it is above, so it is below: the internal world is like the external one. Beyond and within we find the glamour upon the surface and the reality in the deep. No man has ever intellectually sounded the depths of his own being. Within himself he finds infinity and eternity, if he enters deep enough. Within his soul are unmeasured worlds, infinite space, and no end. Within the world which we call our own we find the same powers and qualities as in the external world by which we are surrounded. These powers are states of our own self, whether conscious or unconscious. If we penetrate still deeper we come to a region in which all conception of self, personality, and limitation ceases: we enter the formless, where nothing exists but God in silence and rest.

Space, Power, Energy, Substance, and Quality are convertible terms; they merely refer to the different views we take of one and the same thing. Space is the extension of world-power, or energy; force, the action of energy; substance, force in inaction; matter, the manifestation of energy; and qualities, the manifestations of power. Thus is consciousness a condition, or quality, but also power and space. It may be concentrated upon a mere point, or may extend far into infinity. Purity of mind is a state, or condition, but it is also a power which protects the soul against the entrance of that which is impure and contrary to its own nature. Knowledge is a power which enables man to perform certain works. Ignorance is a power sufficiently strong in appearance temporarily to oppose the truth; conceit is a power just strong enough to

reject knowledge; self-love, superstition, bigotry, malevolence, hate, envy, greed, wrath, etc., are all external powers of various kinds, representing the absence of the opposite realities or true qualities of the real principles.

Whenever a principle becomes manifest, it is a power. Heat, light, magnetism, etc., are principles manifested as powers, endowing bodies with their own qualities. Heat causes water to become warm; light causes glass to be luminous; magnetism causes steel to attract iron. These bodies would not possess such qualities if the respective powers were not manifested in them; nor could any man be loving, wise, or knowing if the powers of love, wisdom, and knowledge were not manifested or active in him. All powers, forces, and activities are ultimately nothing but modifications of the activity of the Divine Will in nature, manifesting itself in individualized forms according to their conditions, and endowing them with certain qualities. In an acorn the power by which an oak-tree grows manifests itself in that growth, without knowledge on the part of the acorn. From a pine-seed the same power produces a pine. Man, having an individual consciousness of his own, is conscious of the presence of the powers that move within his soul, and he imagines these forces to be his own products and property. A tree cannot intelligently employ the energies with which it is endowed by nature; but man, having intelligence, may employ them for his own benefit, and thus establish the conditions under which he may grow to still higher states, in which even greater powers will become manifested in him and endow him with higher, nobler, and more potent qualities.

The greatest of all spiritual powers, one which lifts man above and beyond his animal nature and frees him from error and illusion, is that of spiritually recognizing the truth. This does not mean the intellectual assent to this or that theory being true, but the realization of divine truth within the understanding—the true understanding of the real, itself, apart from all theories, opinions, deductions, arguments, dogmas, doctrines, and fancies pertaining thereto. We know what we ourselves are as soon as we fully realize our condition, and, recognizing it, we

require no argument or dogma concerning it; nor will any theory, hypothesis, or opinion help us to know our state if we do not experience and realize it ourselves. All explanations and theories serve merely to enable us to liberate ourselves from such errors and prejudices as stand in our way in recognizing the truth. But the truth itself is not thereby revealed; it becomes known only when its power becomes internally manifest. Wisdom is not a matter of knowing, but of becoming. Truth can neither be manufactured nor created. No one can manifest the light of truth in the soul of another: this can only be accomplished by the light of the truth itself. As in the animal kingdom one animal serves as nutriment for another, so in the intellectual realm one mind feeds upon the products of another. Each man lives upon the thoughts that have grown in the garden of another; but the spirit of God in man is free, and a soul in whose consciousness that spirit has entered lives in the recognition of truth, independent of all theories and speculations. The soul, having awakened to a realization of its divine nature, lives in its own immortality, independent of all things—in its own divine consciousness. No such state can be created by means of the imagination or fantasy, nor by means of hypnotism or suggestion. It is a condition produced in no other way than by the manifestation of the power of wisdom in man. Thus darkness cannot create light, but when the light becomes manifest the darkness disappears. Likewise, there is no wisdom created by ignorance or conceit; but when the power of wisdom becomes manifested in man, there is an end of these conditions.

An imaginary conviction that this or that thing is true, even if such conviction be based upon the strongest reasons of plausibility and probability, is no real knowledge or self-recognition of truth. The truth is really known to no man until it is realized *in* him; but when the light of truth arises as a living power within his soul, penetrating and illumining his understanding, causing him to enter into full harmony and become one with the truth, he may then truly say, not only "I know the truth," but like one of old, "I [in my impersonal state] am

the Truth." This, however, is not to be interpreted as if to mean that we should reject all theories or treat the opinions of others with contempt. Theories are means by which to arrive at practice; they are like crutches used by children before they are able to walk. They are sometimes good for discarding errors; but a *knowledge of theories* is not identical with the *recognition of truth.*

The first requirement for the attainment of real knowledge, of any power or quality whatever, is its possession. We may obtain knowledge in regard to the action of external forces by observing that action, even if these forces are not in our conscious possession. Thus we behold the effect of a stroke of lightning, hear the rolling of thunder, witness the action of steam, etc., and obtain a knowledge of certain effects, making our deductions in regard to the nature of the causes; but we cannot know the real nature of love or hate, desire or contentment, spirituality or benevolence, purity or justice, unless we consciously possess these qualities. No one can really know what hunger is unless he has experienced it himself. All that is beyond our experience is to us mysterious and *occult.* Man, in the aspect of an intellectual animal, knows nothing real in regard to spiritual powers; but when a spiritual power enters his consciousness it becomes a part of his being and ceases to be occult. He knows that power as soon as it consciously enters into his possession. After that he will need no scientific arguments to prove that such powers exist; while without that possession all such scientific speculation amounts to nothing but theory.

All existence is relative. There is no personal God in existence for those who do not experience the power of the divine state of being within their own persons; but as soon as the power of divinity begins to stir within the depths of our hearts, we know beyond doubt that it is capable of endowing us with divine qualities by manifesting itself therein and raising us into a higher, impersonal state. Those who deny the possibility of such a transformation, or refuse to believe in it unless they receive external scientific proof, thereby prevent the realization of

the divine ideal within themselves. The blind clamor continually for external proofs in regard to the existence of God; but the wise, in whom the fire of divine love has burned to ashes the illusion of self, and in whom the divine power of eternal truth has become manifest, need no external proof. As soon as the God within has conquered the animal in his nature, thus allowing him to enter into the divine state, he is himself an impersonal, divine being, even while occupying a personal form.

The first step in this progress is the attainment of purity. The mind of man collects and combines ideas and erects an artificial system of knowledge—a patchwork constructed of theories and built upon sand; but real soul-knowledge, founded upon the rock of wisdom, is not attained unless the light of eternal truth penetrates the soul as the light of the sun shines in a pure crystal. The self-knowledge thus attained is not like objective science, which springs from external observation, philosophic speculation, and a knowledge of appearances and probabilities—a product of one's own fancy; but a revelation of the truth, produced by the power of truth itself. Such spiritual knowledge does not belong to the external, personal mind of man, but to the spiritual, celestial, inner state of being, whose light becomes reflected in the mind of the terrestrial man. To feel the presence of God within the soul is to be already in possession of the divine power of spiritual perception; for only that which is divine in man can feel and experience that which belongs to the divine state: only the God in man can sense the presence of God in the universe. The soul enters into possession of God as soon as it becomes conscious of his presence; while, on the other hand, the possession of even the highest latent divine faculties is practically useless to a man who is ignorant of their possession —just as useless as legs would be to a man unable to walk, or money to one who did not know that it belonged to him. But when these spiritual powers become manifested in our bodies, they become as it were our own properties, endowing us with their qualities. We may then study their action within ourselves and use them just as the physicist studies and uses the

action of the external forces heat and electricity; and we will find that even these spiritual powers are ultimately only modifications of one fundamental power; consequently they are correlated to each other and their activity is mutually conditioned in each.

These powers do not belong to our personal self, any more than heat, electricity, life, etc., are created by our own bodies; but they are forces of universal nature becoming manifest in us. In the same sense, that which we call our *virtues* are not our own productions, but manifestations of divine principles which belong to the spiritual state of Being and become manifested in the personalities of human beings. Self-created virtues are products of the illusion of self. Self-righteousness, self-conceit, etc., are not true powers, but fanciful creations which hinder the manifestation of truth. The vices of egotistic persons are less repulsive to behold than their assumed self-made so-called virtues, because the former are the natural outcome of the illusion of self, while the latter are the unnatural products of ignorance and conceit, misleading in every sense. True virtue does not belong to the illusion of self, but to the true and impersonal state of man. All that is real in man belongs to God, the immortal reality; all that is illusive in him belongs to the illusion of *self*, the father of lies.

Purity is freedom. To be pure is to be free. If we were purified of the illusion of self-conceit, limitation, and form, we would be free of that power that binds us to material existence, and recognize that in our real essence we are not "worms of the earth," but spiritual beings, omnipresent, all-penetrating, and all-knowing. Our essence (*Âtma*), our Universal Self, is one and indivisible. I am *Âtma*, but I do not realize the fact because I am deluded by the isolation and limitation of the corporeal form with which I am firmly connected and identify myself. When I begin to recognize *Âtma* (my universal) I shall know myself in reality. There is nothing to keep me from this spiritual recognition, except those elements in my material nature which do not belong to my real self. Foremost among these is my power of self-reasoning, which, owing to the delusion of

sense, causes me to make the mistake of identifying myself with my personal form, and thus to ignore the true Self, which is without limitation.

Within the superficial strata of the soul, the images produced by the world of phenomena are reproduced in a manner comparable to the inverted images produced upon the surface of a lake by the objects standing at the shore; but within the depths of the soul, to which these reflections do not penetrate, rests the divine spark of truth, which, when it is fanned into a flame by divine love, illumines the kingdom of mind and destroys its illusions. The more the soul is filled with carnal desires and the mind with sensuous images—the deeper those desires penetrate toward the centre and the more such images take substantial shape—the greater will be the obstacles to the internal revelation of truth; but when the soul is purified of desires the mind becomes free of illusions. It is said that when the external eye of the soul opens, its internal eye closes; but when the latter becomes open the former closes itself. When the soul turns away from the delusions of the senses and rises upon the wings of the will to the regions of truth, the door of the sanctuary in which the truth is unveiled will open itself. The soul in its essence is pure, requiring no improvement. The sky is pure, but the smoke and the vapors arising from the earth cause impurities and clouds therein which obstruct our view of the sun. The soul in its essence is free; our own misconceptions and the errors to which we cling are the "naughty sisters" which keep the "beautiful princess" captive. The strong will, illumined by the light of true understanding, is the "radiant prince" for whom she waits to liberate her from her prison.

Purity dwells in the love of the real and not in the attraction of "self." The love of truth does not consist in fanatically clinging to some opinion which we fancy to be true; it is a power that springs from the recognition of that which is eternal and real. Love of truth is not self-righteousness, but the realization of the unity of all being. It is the love of that power which resides in all things, holds all worlds together, and moves all objects. This power is Love itself; for the truth

is the life, and the life of all things is Love. He who loves the truth loves in reality nothing else but the divine and universal Self, which is the One of the universe. Human love, so-called, is the desire for the gratification of some personal desire; but love in its true and spiritual meaning is the presentiment or recognition of the divine oneness of the All, and ultimately its realization. He who sacrifices himself to the love of truth yields nothing, but gains everything; he merely gives up his captivity and enters into freedom.

Man in his essential nature is "Mind" (*Manas*), an inhabitant of the celestial sphere; his material, limited form is the product of his sensuous desires. He is spiritually asleep and dreams of physical existence; while he sleeps his dream is enacted and appears to him as a reality. During his dream his will is bound to his desires, becoming free only when he awakens; but this awakening does not depend upon the life or death of his physical body. The body may die and man be still bound to material existence, because he is yet bound to his personality and his personality to the earth. Only when man, whether in or out of the body, awakens to the realization of his own real, impersonal state, does his will become free. Then he enters into freedom. The will of a man in freedom is the will of God, because it is one with the law and not subject to anything. He who attains self-knowledge in truth knows the will of God.

THE PHILOSOPHY OF PSYCHO-THERAPEUTICS.

BY SHELBY S. MUMAUGH, M.D.

THE purpose of this essay is not to pursue novelty for novelty's sake, nor to chase an old mysticism in new attire, nor yet to seek that which is beyond the reach of the human intellect — the inexplicable fascination of an incomprehensibility. As medical men, it belongs to our vocation in life to elevate that treatment in which science is found in its perfection—in which the unseen curves of nature play their part in exerting curative potency, in which the sacred laws of God wield controlling effect on the vitality of organized matter—to the degree of dignity which it merits, for we are merely agents of this sacred art of healing, guiding and assisting the best we know how.

Let us consent to investigate, and not make it our business to ignore this valuable field. Far be it from my intention to deride the importance and value of *materia medica*, yet I earnestly desire to make a plea for mental therapeutics against which the best thought will neither rail nor clamor. Nature as well as art has something to do in the cure of disease. Admit or reject the statement as best suits your habit of mind and the fact still remains that in most cases nature performs the cure, the physician being her employee, if you please, with medicines as *his* tools. This is not, however, the present question. To what extent is mind placed in control and made master of its appendage, the body? In what degree are health and sickness influenced and modified by this inner power? Mark the boundary lines of this dominion.

The reality and force of that which is unseen and unheard are just as firmly established as that which the sensorium receives through the organs of special sense. It is the operation of the great power within which does the work, not the material organs themselves. The chief effort of all the works of

God is put forth for the inner man, and here the greatest power in the world is found. The outer is only the protector and promoter of the inner. Do you distrust its reality and its strength ?

Braine anæsthetized a patient without any anæsthetic, because she imagined that the empty inhaler contained chloroform. Borrelli has handed down to us a well-authenticated case in which fright was the cause of turning the hair completely gray in a single night. Naturalists furnish instances of remarkable changes, caused from grief or fear, having been suddenly produced in the plumage of birds. Inordinate mental exertions have frequently caused fatal results. John Hunter died in a fit of anger, and the mother of Lord Byron put an end to her existence in the same manner. Many soldiers without wounds, who had passed through the valley of the shadow of death, were found on the battle-field of Princeton. History tells of a religious sect in the Sandwich Islands who succeeded in putting their criminals to death by prayer. This worked so powerfully on the imagination that the very notice of the homicidal litany sometimes had fatal effects.

That distorted mental action can produce corporeal disease, the collected proof of ages bears abundant evidence. That the human organism is mightily acted upon by the emotions and passions, even in the most healthful condition, is a fact which no argument will overthrow. That thought may bring the activity of an organ largely under control is a psychological dictum worthy of all acceptation. That the imagination by dwelling on the system may bring on functional and pathological changes, resulting in disease, is a demonstrated reality. Is not the mere lodgment of an idea in the arena of thought an active power existing in fact and in truth—a momentum carrying its own vast weight ?

Scientific disciples of the healing art have no doubts concerning the truth that severe mental operations may bring on dyspepsia, or so inhibit the proper activity of the liver as to tint yellow the sclerotic tunic of the eye. It is equally true that the secret operations of natural causes will through solici-

tude and anxiety so burden and break the mystic charm of Morpheus that the mind must sail on Biscay's sleepless bay. We are obliged to admit the existence of mental effects when daily observation reveals the extent to which the secretions of the skin, the salivary and mammary glands, are thus modified and controlled. Then, too, the cheeks will flush with embarrassment; the face will burn with indignation or turn pale and cold from fear. Recent research shows that the ties between mental conditions and the supply of the circulatory fluid are of the most thorough-going nature. The annals of medical literature are plentifully stocked with case after case illustrating the power of mind over the living organism and its potency in coping with disease. Every intelligent, unprejudiced physician might (if he would) add interesting and remarkable instances serving to make clear the fundamental reality of the natural strength and energy of the mind.

Let us throw aside all previous mental bias, for or against this immaterial principle, and allow the truth to be presented. Make a careful survey of the emotional effects upon the material organization of the various corporeal systems, and mark the results. Need I do more than hint at the efficacy of a cheering, kindly word from the trusted physician upon the sick person? Has not our profession profitably utilized sweet hope and implicit confidence as a balm on the malady, and to prevent the marvel of marvels from fading like an African leaf before the scorching sun and over the burning sands? Every physician conversant with the more exalted principles of his profession knows that it is quite possible to bring about in this way a health-preserving, health-restoring, and health-generating condition in many cases.

The susceptibility of human beings to moral suasion and mental suggestion is an established verity. The true system by which the ground-work of the great principle of acting upon the body through the mind and its natural effects is explained has never been guilty of attempting to divorce mind from matter; it deals with them as one sublime union of principles and parts of mutual assistance. Of course it is necessary to wield

the agents of *materia medica*,* but the arduous duties of the medical profession demand more than physical truths alone; they call for moral and intellectual training as well. Our practice is a science, not a trade, and it behooves us at all hazards to prevent it from degenerating into a mere mechanism. The physician should be a philosopher, not an artisan; he should be able to play harmoniously on the mental strings of the nervous system, each time placing mind on a still higher vantage-ground in medical science and art.

Consider the medical vogue of our hospitals for the insane. Here moral suasion is reduced to a science and mental health is *evolved*, not manufactured. Here imagination—that magic power which has long been known to kill—is utilized to cure. Here medical science considers it no fall from therapeutic grace to join hands with the sacred healing power of mind in conquering the malady. The philosophy of mental healing has at last come to the rescue of these unfortunates. It is strictly in harmony with the demands of reason to call into action the power of thought in treating perverted conditions of consciousness which have no discoverable organic foundation.

Is this practice concealed by an impenetrable darkness of mystery? Not at all. Organized medical knowledge furnishes a reasonable explanation of curative mental effects in disease. The ganglionic centres of the brain and spinal cord preside over nutrition of the organic structure, and it is neither unscientific nor contrary to the laws of physiology to improve digestion, facilitate assimilation, and promote healing of a diseased part or organ by directing the immaterial entity of mind to this laudable end. In physiology and pathology we have for psychotherapeutics all the fundamentals of which a philosophy of this sort is capable. The unyielding laws of nature can be utilized in the cure of disease, through the power of a thinking, nonphysical mind, by arousing the true ego and allowing man to free himself from disarrangements of nutrition and of the ner-

* "Of course!"—while the deluded mind continues blindly to believe that they possess curative power, but not afterward. Truth is never material, and spiritual law needs no material prop.—Ed.

vous system. This is accomplished by knowing the underlying laws of cerebral physiology and bringing fundamental psychological principles to bear. This application of force is not an exact science, yet as our knowledge of mind and brain progresses the general principles upon which it rests may be expressed in purely physiological terms.

Mind has effects. The laws governing the stream of thought known as the association of ideas (common phenomena of subjective life) have long been familiar to psychologists. Are the motor effects from the intimate inter-relation between the mental activities and the vaso-motor system new discoveries? By no means. Under the influence of thought the heart flutters or stops—the mind becomes exhilarated or depressed. All the known laws of mind and brain—all the fundamental principles which govern activity in the mental world—may by the Baconian theory of induction be reduced to as accurate a philosophic system of causes and effects as the physical things with which they are connected.

Impressionability is our normal birthright. All the beneficial properties of psycho-therapeutics may be summed up in *mental impression.* Upon this, with most physicians, the subject must stand or fall. Its value to psychology and its medico-legal importance will interest only those devoted to these branches of science. The potency of mental impressions in a functional sense and their wonderful influence on the corporeal system remain no longer in doubt. They furnish, therefore, an obvious support in the treatment of many affections of the human system. The due recognition of this by our profession will advance medicine both as an art and a science. Of course it is proper for us to go slowly in this province, and not to expect to cure all the recognized organic lesions by this method; yet in some of these disorders certain symptoms may be relieved, thus aiding in removing the lesion and getting rid of the malady.*

* And if "aiding" by doing one part of the work, why not by doing another part also? Who is wise enough to state authoritatively that the intelligence which constructed the whole body, and which can repair a part of it, *cannot* repair another part? Who so infinite as safely to limit Infinite Intelligence?—Ed.

In the dusky psychic realm of sub-consciousness the causes and effects of mental states may be hidden, but if our knowledge were complete we could always reason from them deductively with absolute certainty. Knowledge to trace them out and place them in harmony with the complexity of consciousness is quite possible. It is now a fixed postulate of physiological psychology that every mental activity effects in the brain a certain grouping and specific co-ordination of nerve-cells and nerve-fibres, which always respond in a definite way to a given stimulus. On the other hand, the cortical ebb and flow of cells and fibres are invariably accompanied * by mental action. Does not mind, then, belong to the orderly system of nature quite as much as the physical embodiment with which it is commonly identified? This anatomical theory forms a basis for mind and elevates it to quite as high a scientific round in the medical ladder as its instrument, the brain.

Many facts calling for earnest attention are known concerning this powerful, ever-operative law of conscious life. Man reacts to the stimulus of thought-influence with almost exact certainty. Call up in mental review the world-wide phenomena of unconscious imitation, the strange epidemic manias of the Middle Ages, and the horrors of contagious crime so frequent on our terraqueous globe, and you will be convinced that suggestion is a stimulus to the cerebral cortical processes controlling every part of the human body. A large proportion of mental phenomena may be controlled by suggestion in its various forms. It belongs to our most exalted duties to charm the emotion, to delight the imagination, and to captivate the mind. Many appearances regarded as due to physical causes are entirely psychical in origin, and the time has come when we can no longer pass mental therapeutics by unnoticed.

This is not a manifestation of superhuman power. It is not the expression of a force deeply mystical. The mysticism of the subject has been dissipated, *pari passu*, through scientific research, and now the honest physician considers it as much a duty and benefit to administer a placebo in one case as an active

* Preceded, rather.—Ed.

remedy in another—to give a hypodermic injection of water in certain circumstances as to have morphine in the syringe when the needle is inserted beneath the derm in other cases. Why? Shall we recognize the potency of mental agents in one place and discredit them in another? Why this inconsistency in medical science? By suggestion alone despondency may be turned to hopefulness and nervous irritation largely abolished, the appetite increased and constipation very often relieved, and perverted mental impressions improved and symptoms of organic disease lessened to a considerable degree.

The philosophy of the human mind teaches that we cannot be skilled physicians unless we are fair metaphysicians. To rely upon medicine alone is to seek grain in threshed straw. As guardians of the public health, we owe to the afflicted the application of metaphysics to the practical purposes of medicine. This is not a barren and unprofitable region, without any direct bearing upon our science. It is not blind relief due to elegant and polite methods. Healing may be actually promoted by firmness of character, combined with a cheerful and happy flow of spirits, a pleasing and gentle manner, an open and winning expression of countenance, an equable and regular state of temper, and a kind and sympathetic touch of feeling. These attributes invariably attract good-will, gain esteem, assure obedience, secure confidence, and promise hope to the patient. It is not far from the truth to say that he who has the least fear of death has, *cæteris paribus*, the best chance of surviving.

These views concerning practical life in the sea of human nature may disturb the settled opinions of some on metaphysical medicine, but how to treat sickness is frequently an art, and the metaphysics of medicine is rapidly becoming a science. A sound reform of medical teaching, granting this subject the place it deserves, would tend to bring about a desirable state of things in the promotion of profitable philosophic knowledge and the diffusion of useful medical information.

INVOLUTION AS CORRELATED TO EVOLUTION.

BY S. B. BIGGAR.

THE universe, visible and invisible, is a realm of law. Through all planes and states of being two great principles silently work out destiny. Involution is the law of infolding essences, principles, potencies, and forces, which are modified, changed, and combined, then thrown out into complex forms through the law of evolution. As related to metaphysics, it is the law upon which depends all psychic phenomena and spiritual unfoldment; as related to physical existence, it is the law governing nature's growth.

The trend of all things, visible and invisible, is toward progression—seeming retrogression being in reality progression. Laws innumerable are coactive with and auxiliary to this essential principle of influx, upon which depends the manifestation of all creative energy. Involution is the law of causes, while evolution is the law of effects. Involution is to evolution what soul is to the body: the inner, integrant part. Involution is to evolution what intelligence is to knowledge. Knowledge, a mental achievement, may be acquired by evolutionary processes: while Intelligence is one's measure of soul-consciousness —the "talent," in the parable, that it is dangerous as well as unprofitable to hide in the "earth" of sensuality. In the words of Frederick, in his Meditations: "You bury yourself when you give your attention to *things*."

Science, delving, discovered evolution as the one great law of ascension, of differentiation, from simple to complex. Thanks to its researches, independent thought thereby received fresh impulse and heralded the dawn of a new era. Evolution is the "going out," after the life-principle has been

implanted in the wonderfully beautiful matrix of nature, where Divine Will is Love in motion. In the divine Being—biblically called "In the beginning"—there is incessant involving and evolving, producing and reproducing, birth and rebirth, generation and regeneration. Before different strata, genera, or races have been evolved, much has been involved and created along intermediary lines. So, without the law of involution as cause, in this divine Being, this universal essence, including both the visible and invisible, there could be no evolution. Perfect balance is sustained by the universal law of vibration, which is motion.

The pivot of Spencerian and Darwinian philosophy rests on natural selection and the survival of the fittest; our century has garnered brilliant works on this process of unfoldment from other pens. All have found an invisible, so-called intangible, undemonstrable agent—a something that gives rise to and operates through the various periods of existence. Prior to the igneous fluids, the igneous rocks, and the first quivering protozoon, with its "latent creative energy," this agent unerringly worked, and still works; it also manifests itself through man. This force is acknowledged by all; but, when the plummet of research is dropped into the depths of materialistic evolution, it ends with hypothesis. The most learned scientist or savant cannot distinguish whether the microscopic germ, which is not discernible as plant or animal, is to be "a violet, a palm, an oak, a worm, a fish, a lion, or a man." It lies provokingly before him as an interrogation point.

Our protoplasm, with its minute cilia, must needs be produced from living matter—cell from prior cell. Protoplasm may have inherent power of reproduction; but, without the vital forces surcharged with essences or tinctures of every variety of substance—every degree of principle, emotion, or activity—*man* in his highest development would be a protoplasmic molecule, learning fear and selfishness from outside influences, without aspiration, inspiration, or the God idea, even devoid of ethical instinct. God must not be limited to the evolving method of building worlds, and peopling them

with mere protoplasm. No; "Life is dowered with a deeper sense of deathless power."

The philosophy of suggestion, with its theory of mechanical agency—that "we are what we are by outside influences beating against us"—has limitations which leave us unsatisfied. "Give me matter," said Kant, "and I will explain the formation of a world; but give me matter only, and I cannot explain the formation of a caterpillar." Haeckle says, "All nature is animated, is permeated with divine spirit, law, and necessity. He who speaks of a spiritless matter gives evidence of his own want of spirituality." "Life," says Darwin, "was originally *breathed* by the Creator into a few forms, or into one." In Spencer's "First Principles" we read: "The consciousness of an Inscrutable Power, manifested to us through all phenomena, has been growing ever clearer, and must eventually be freed from its imperfections."

Spiritual involution gives us a basic fact, a fundamental, living reality—not the "unknowable"—a reality which each man may prove for himself: that the Infinite God-reality is in his own heart, dowering him with infinite possibilities, whereby he may, like the apostle Paul, "prove all things." But science delights in her interrogation point; then let science plunge speculative hypothesis, with equal force and courage, into the law of involution and therein find the primal cause of evolution. If vital force, or the generating principle vibrating alike through mineral, vegetable, and animal, were merely a physical force redistributing the fundamental elements of matter, it would produce only the same thing; nothing would be added to make it better or finer. Man has developed capabilities far in advance of his progenitors. Since like attracts like, there must have been something inbreathed, as it were, to produce this improvement. Whence comes evolution of mind if not through the development of higher psychic power? Since "thoughts are things," shall we call them *physical substance?*

Spencer's "force" may be a multiplicity of forces, worked upon and vitalized by a still higher power which is universal and inter-ethereal, containing the essences of all things terres-

trial, mental, and celestial—the force which the ancients named A'kâsa, which makes possible all operations, all correlations, in fact all activity in the different degrees of Being; and Spencer's Unknowable Reality is the All-wise Intelligence, the All-knowing Spirit using this inter-ethereal substance. By coming into unity with the so-called Unknowable, man becomes conscious of this universal medium, everywhere, penetrating all things. In this consciousness, also, he *knows* that he is a soul, only wearing for awhile his physical body. The riddles of consciousness and intuition are unsolved save by the law of the involution of soul-substance and spirit-principle as a basic fact.

Universal law—universal inflowing and outflowing—did not begin with this particular planet's nebula, any more than it is now beginning with the various nebulæ among the universe of stars. Our planet and others are affecting these nebulæ in the same way as our undeveloped world was first affected. As they gather strength they generate and radiate a more varied quality of vibration. They are but instruments in the universal orchestra. Astrology proves that these worlds affect us much the same as we affect one another, and that in our wonderful mechanism may be found every element to which, somewhere in the vast universe, we may find correspondence. If we are subject to planetary influences, it is not because Mercury, Venus, Mars, Jupiter, and the rest are hurling their forces at us; nor are they affecting all alike. Only so far as we, through our thought, desire, and will, generate the same rate of vibration, do we radiate the same influence and attract the same force, on whatever plane.

Man has gathered generative essences through æons of existence. Having *in*folded these essences through magnetic affinity, he may become consciously alive to all psychic phenomena. The psychometrist handles a piece of stone and at once tells us its history. He feels its condition by becoming *en rapport* with the soul of the stone. How is this done? Possibly through past experiences he has involved that which has enabled him to gain control of his own soul-forces, and thus has strength-

ened his soul-powers. Souls are not all awakened even when the evolvement has reached human form. Are there not people jostling you to-day who seem actually inhuman? Do they not partake of the lower elements? Runs not crime in the race with Christianity? Verily, all are involving according to their needs and capacity. Eternity seems too short for the ingrafting of all nobler virtues into the fibre of the many.

The underlying thought, principle, or desire is that which ultimately is the evolved manifestation, whether of individuals or nations. The underlying *logos* of the nineteenth century has been *goodness;* that of its immediate antecedent, *strength;* and more remotely, *power*. Goodness, strength, or power may not have come in the way desired; but, if they have been consciously or unconsciously the underlying thought, they must have been evolved. It has been said that even crimes are committed that some good may be derived, self-gratification being good, of course, on the very lowest plane. Gratification begets longing; longing, restlessness; restlessness, research; research, breadth; breadth, tenderness, charity, sympathy—until there is evolved the original underlying principle in a higher degree of good, and a new centre is gathered and focalized for the next century. Altruism, which to-day is becoming the basic thought in all social, national, and ecclesiastical activity, shall become the centre from which the next century will work out its higher degree of universal good. The mountains of to-morrow's climb are ever higher than those of to-day.

There is no chance for arbitrary measures in this twofold process of involving and evolving; no plunging of human beings into original sin, endowing these images of God with capacities far in excess of opportunities, and then commanding them to obey laws outside of themselves or be cast eternally into outer darkness. Nor is there any chance for fatalism to stagnate individual effort; for man, though often mistaking what is good, yet, partaking of the Divine, advances through the law of involution toward the pure air of the heights, and has no inherent desire to remain in the miasmic vapors of the marshes. Heredity and environment are merely helpers in earth-life, fur-

nishing means and incentives for struggle, whereby "he that overcometh shall *inherit* all things." The law of in-breathing, involving, generating, and radiating forces—giving and taking—is the great law in the economy of nature whereby nothing is lost. Man is sowing and reaping at the same time, without regard "to times, to seasons, and circling years." He is incessantly scattering and gleaning, and through the dynamic power of thought-force is distributing far beyond his own field of environment.

The nearest approach to a definition of the undefinable First-and-last Cause, the Alpha and Omega, is that *God is pure Spirit.* By the law of involution, Spirit manifests itself through soul-substance, through mind or the thinking principle, and through matter. All manifestation, on whatever plane, is the result of some agency creating as well as changing and combining elements. As light carries vitalizing energy into the heart of the plant, so by involution spirit-substance or essence is carried into the souls of human beings—whether in or out of the body—by will, by desire for spiritual powers, and by aspiration toward their attainment. The force that closes the armatures of the magnet, when a piece of steel is placed across them, cannot be seen: no more can spiritual force be seen, but it may be consciously *felt* and *known.*

The result of a proper understanding and exercise of the law of involution as applied to man, and the harmonizing and controlling of the five different ethers of the body, is the same as the use of the proper key to the mainspring of a watch. If the spring is broken the key may be turned and turned without avail; the little instrument soon gathers dust and rust. Involution is a spiritual law, and language fails to express the workings of the finer spiritual forces. They must be made known to the inner consciousness through struggle and hard work.

The tiny microscope let in a flood of light that penetrated and reflected through the ages of sedimentary and organic rock, telling the beautiful geologic story of far-away periods. When the soul is allowed to adjust the lenses in the instrument of mind, man no longer "sees through a glass darkly;"

but molecular chemical elements, charged with recuperating, life-giving soul-essences, will develop finer correlation, finer brain convolutions, and finer physical fibre. When man becomes spiritually developed through positive, active use of the law of involution, he puts himself in correspondence with subtle, vital elements, and finds that he possesses a mighty agent by which his awakened God within can control all natural forces. Then he reaches that heavenly state within, where "all things are added unto him."

The molecular changes in the brain, in their relation to consciousness, are in exact ratio to soul growth, or soul awakening. All is law. All is divine-natural sequence and consequence. All vibrations are finer and all sediment is eradicated when once the instrument acts in response to soul forces—when once thought-activity, word-vibration, and deed-influence are directed from the stand-point of soul. If consciousness were limited to the human mind or intellect it would change, and at last perish with it; but science cannot destroy the thing that *knows* by destroying the thing by which it *thinks*. That which knows is the soul, and a well-developed soul may possess very few mere intellectual accomplishments. A Persian writer asks: "O Soul of souls! Although intellect exists by thee, has cold intellect ever found the path of thine existence?"

A mystic of the thirteenth century calls reason a universal principle or attribute of the Divine Spirit: "the natural birthright of every human being. It cannot be inherited from parents, possessed, nor lost; but we may inherit the *power to use* reason, and this power may be increased or we may become lost to it." Will, according to Oriental philosophy, is also a spiritual power, function, or attribute, constantly present in every portion of the universe. Man uses these powers to attract other invisible forces for good or ill, in accordance with the desire of his heart. "According to thy desire be it unto thee" was spoken in the knowledge of this mysterious law—an involutionary fact. Chemical substances have the power to pass through organisms that are not considered porous, and these inherent qualities or forces may be increased through will-

power. Now, apply this to Divine qualities or attributes and you increase the vibrations of those inherent forces, and man becomes the conscious creator of his own destiny.

By attaining a knowledge of his subjective self, man becomes superior to selfishness, to environment, to the world, to everything external. Fear is changed to courage; calm and peace take the place of anxiety, and slavery to the senses no longer forms his yoke. He also knows that whatever comes to each soul *that soul needs.*

To-day, throughout the land, centres are formed for the purpose of studying spiritual law and psychic forces—some for psychic investigation and development, others experimenting with vibratory law with a view to high spiritual attainment, while scholars are eagerly studying the power of mind and thought waves. These are happily rediscovering that truth so forcibly expressed by George MacDonald: "Alone, one may meet many; sitting still, may travel far; and *silent*, make the universe hear." We evolved from the earth, and terrestrial powers are moving within us; from the animal, and animal powers are moving within us; from the universal soul-substance, and soul-senses are latent or operative within us. From the fiat of Universal Divine Spirit, and, by means of the divine principle acting within ourselves, we may be "reborn in the spirit" and develop celestial powers.

Many mysteries are revealed to spiritual perception. Emerson says: "The soul is the perceiver and revealer of truth. . . . We know truth as we know when we are awake." How are we to attain this enlargement of life—this recognition that soul and psychic forces circumscribe all things? By growth through desire, will, and aspiration. There is no sudden conversion into a sparkling saint through any intellectual or emotional acceptance of the so-called means of grace. A means of grace there is—through the immutable law of growing into and away from—and its first step is *self-mastery.*

Nature teaches growth in silence. Edison has received his best truth and highest inspiration while sitting in silence. Unconsciously to himself, perhaps, when alone, he not only quieted

all external influences but allowed the "God within" to speak. We need no other guide. "Be *still*, and *know* that I am God," is another involutionary fact—a result according to law. With the exception of self and the treasures which man is diligently laying up for himself on earth (externals), "there is no bar nor wall in the soul where man (the effect) ceases and God (the cause) begins."

In the law of Life, involution is the spirit and evolution is the letter. By the principle of involution that so-called Unknowable works, and no one knoweth the beginning nor the end. Through this law man becomes God-like in his powers. He looks within and *knows*. He visits planets and "becomes the cosmopolitan citizen of the universe." When he thoroughly understands involutionary law, he incessantly cries: "Oh, Thou Infinite Spirit, 'that dost prefer before all temples the upright heart and pure, instruct me! What is dark in me illumine; what is low, raise and support'—that I may *rise to the height of true humility*, and reflect Thee in all my associations!"

THE MARTYRDOM OF MAN AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

FROM "Wilhelm Meister's Apprenticeship" I quote these words of Goethe as a key to the mystery of pain, and thereby to Being:

"Who never ate with tears his bread,
Who never through night's heavy hours
Sat weeping on his lonely bed—
He knows you not, ye heavenly powers!

"Through you the paths of life we gain.
Ye let poor mortals go astray,
And then abandon them to pain—
E'en here the penalty we pay."

Our age has lost not only many arts which antiquity knew, but also that keenness of sense which uses the symbol as a manifestation of the real life; consequently all spiritual perception is wellnigh gone. This fact accounts for the erroneous philosophic notions entertained about pain. Under the influence of dogmatic and bigoted philologists, we derive the word *pain* from the latin *pœna* (Greek ποινή), punishment, or penalty, and regard it as coming upon us from a revengeful God. Metaphysicians of the old schools (university doctors) have fallen into the radical error of giving a reality to pain, which from its very nature it does not and cannot possess. Physicists come nearer to the truth. Physically, they are right when they say: "Pain is the necessary contrast to pleasure: it ushers us into existence, and is the first thing to give us consciousness; . . . it is the companion and the guardian of human life."* Life

* Charles Bell: "The Hand." Fourth Bridgewater Treatise. Chap. VII.

comes into existence by means of transformation, a metamorphosis, a sudden transit producing a condition which, physically, can best be called *pain.* Indeed, the whole creation "groaneth and travaileth;" and why? That it may be redeemed vicariously from sin? No; but that the New Life may be born. We live only in proportion to our dying, to our overcoming.

The pain of overcoming is not an evil, but a blessing, a life, a necessary element of growth. "The Devil is dead and buried at Kirkcaldy," says a Scotch song. There is no need of slaying the slain, but it is necessary to say a few words about pain, a supposed spectre of the Evil One. On this subject there is much confusion in modern thought. The reason lies in the fact that we do not know what a gift is. Says Emerson, in his essay on "Gifts": "Our tokens of compliment and love are for the most part barbarous. Rings and other jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself. Thou must bleed for me." This is the law of giving and the law of Being. Being gives itself completely; but only itself, not something else. We must learn this art of making sacrifice joyfully, and thereby perfecting our lives. A healthy man gives joyfully, but giving is painful to the diseased: he will not give, but only receive. He is ill because he has fallen out of Being—separated himself. Separateness is sin and disease. The Saviours of the world have all been *givers.* They gave themselves; hence those conditions which appear to others as sacrificial and painful were to them joys and means wherewith they realized their mission.

What a light this throws upon the "Martyrdom of Man!" Giving is a very high and effective Yoga. It is the Karma Yoga of India, and the Yoga of work which all the world can use as a mediator to union with Being. The Saviours were all masters of the Karma Yoga. We cannot work for others without experiencing pain. It was this idea of pain that was discovered and manifested in Syria, and out of which grew a worship of martyrdom. Pain is not to be shunned as an evil. There is no real evil in the world:

"God *gives* us love. Something to love
He *lends* us. So, when love is grown
To ripeness, that on which it throve
Falls off, and love is left alone."

Epictetus makes short work of evil. He says:* "As a mark is not set up for the purpose of missing the aim, so neither does the nature of evil exist in the world." He means, according to the old commentator Simplicius, that, as the missing of a mark is to fail in intention, so, as the world cannot be intended as a failure, no evil can exist, for evil is a failure of purpose. Whatever there may be of evil in the world, the *nature* of evil does not exist. Another Stoic, Marcus Aurelius,† puts the whole question of evil thus:

"What is evil to thee does not subsist in the ruling principle of another, nor yet in any turning and mutation of thy corporeal covering. Where is it, then? It is in that part of thee in which subsists the power of forming opinions about evils. Let not this power, then, form [such] opinions, and all is well. . . . That which happens equally to him who lives contrary to nature and to him who lives according to nature is neither according to nor contrary to nature.

"Accept everything which happens, even if it seems disagreeable, because it leads to the health of the universe and to prosperity and felicity of Zeus" [the universe].

"No poet of any day has sunk a sounding-line deeper than Wordsworth into the fathomless secret of suffering, that is in no sense retributive."‡ He wrote:

"Suffering is permanent, obscure, and dark,
And hath the nature of infinity.
Yet through that darkness (infinite though
It seems and unremovable) gracious openings lie,
By which the soul—with patient steps of thought,
Now toiling, wafted now on wings of prayer—
May pass in hope, and, though from mortal bonds
Yet undelivered, rise with sure ascent
Even to the fountain-head of peace divine."

* "Enchiridion," chap. xxvii.
† "Meditations of Marcus Aurelius Antoninus." Tr. by George Long. IV., 39.
‡ J. C. Shairp: "Aspects of Poetry," p. 112.

Let the reader study Wordsworth's poems of suffering and he shall understand what I mean by pain as an integral part of existence, and in nowise retributive; also how it was possible for Syria to look to Being through pain. Wordsworth defines himself in Ruth, the Female Vagrant, the Affliction of Margaret, Margaret (in the Excursion), Ellen (the Churchyard Among the Mountains), the Brothers, Michael, and in particular in The White Doe of Rylstone. All these characters represent evolutionary pain, and show that evil is neither good nor bad.

As an expression of the process by which life comes into existence, pain was in Syria the symbol of Being. The "Martyrdom of Man" was the mystery of the philosophy and religion of Phœnicia. The great Baal, whom the Ebræens in their narrow national conceptions hated, was Being under the most direct and practical form ever revealed. Baal is "the overcoming" in every man, and only "he that overcometh shall inherit all things," shall "eat of the tree of life," "shall not be hurt by the second death;" he shall have "authority over the nations," shall "be arrayed in white garments," shall be "a pillar in the sanctuary," etc. On the word *overcoming* hinge all true philosophy and religion, all occultism and mysticism. And Baal, or Pain, is the metaphysical term for it.

Being is not only the great Reality, but also the "outfolding and infolding," the evolution and involution, of that Reality. There are states of Being all along the outgoing Breath: we call them *Nature*. There are also states of Being all along the ingoing Breath: we call them *Spirit*. The two form an eternal antinomy. There is no existence without them. The "overcoming" consists in Spirit "climbing," as the Mystics say, up over Nature. Nature moves out from the centre, and Spirit toward it. Both movements are simultaneous. Baal expresses all these states of Being, and Being itself. Baal means "the lord." This Syro-Phœnician deity was at the same time one and several. The Baal hypostases were called Baalim, and many of these were eponyms of the principal towns; *e.g.*, Baal-Sidon was Baal of Sidon, and Baal-Tars of Tarsus. Baal, as such, was called *Melkarth* (Melek Kiryath),

"king of the city." In other words, we have here a sound individualism—each locality representing an aspect of Being, and no attempt being made to compel a neighboring town to a uniform worship. Is this not metaphysically correct? Must not we, each for himself, "overcome," and learn to say "I?"

The primordial Baal was Being as we see it operating in the universe—in physical life, for instance, destroying its work each year to renew it afresh with the change of seasons. Says no less an authority than Movers:* "The religious system of the Phœnicians was an apotheosis of the forces and laws of nature, an adoration of the objects in which these forces were seen, and where they appeared most active." The Syrians, however, understood perfectly that these successive operations of destruction and renewal did not take place in a world created *by* Baal but *in* Baal, by reaction on himself. The physical manifestation was the outer form of this inner life. As progenitor, Baal was called Baal-Thammuz, or Adon, Adonai, "the lord," whence the Grecian Adonis was derived; as preserver he was called Baal-Chow; as destroyer, Baal-Moloch; and as the spirit of the decomposition, whence new life was to spring, Baal-Zebub.

The reader will here readily recognize forms parallel to Hindu thought. I shall therefore not mention them, but suggest a comparison to his own inherited terminology. He will see "the lord," for instance, in a new sense. Adon, Adonai, was also an incarnation of Baal, as Baal-Samim, "Baal of the Heavens," the sun-god, which every spring is born again in smiling vegetation and which is consumed by the heat of summer or destroyed by the cold of winter. The rites expressing his pain, or overcoming, were all symbols of mourning. Only seven planets were known in those days,† but the Phœnicians knew of eight Baalim—the Cabirim, or "powerful ones"—as planetary spiritual forms of Being. The eighth, Esmun, was invisible to mortal eye, but was the connecting link of the seven others and personified the whole sidereal system, presiding over the laws and harmony of the universe.

* "Untersuchungen über die Religion und die Gottheiten der Phœnizier," I., 148.

† So say our wise men of to-day.

These ideas were fully developed and universally accepted in the Syrian world before and at the time when the Greek speculations of the early Hylozoists began. They were in many respects the sources whence Hellenic thought arose. Even the Heraclitian doctrine of fire seems to be known in Phœnicia, the difference being that Heraclit was more speculative and the practical Phœnician more realistic, seeing in fire a veritable emblem of Pain, as he understood it to be a form of Being. To him, in the most extended acceptation, fire was the principle of life and the source of all activity, birth, and destruction. Hence Baal-Moloch played an important part in his worship. To Moloch he sacrificed his very best, his child. To fire, Being, he sacrificed and *suffered.* By suffering he "overcame."

Baal, the great Being, was not only a masculine, but also a feminine manifestation. The female side of Baal, Baalath, completed the conception of Baal, Being, "two in one." In Sidon this feminine manifestation was called Ashtaroth; in Carthage, Tanith, etc.* In regard to the Baal-Ashtaroth worship we must acknowledge the truth of Creuzer's† words:

"Terror was the inherent principle of this religion; all its rites were blood-stained, and all its ceremonies were surrounded by gloomy images. When we consider the abstinences, the voluntary tortures, and above all the horrible sacrifices imposed as a duty on the living, we no longer wonder that they envied the repose of the dead. This religion silenced all the best feelings of human nature, degraded men's minds by a superstition alternately cruel and profligate, and we may seek in vain for any influence for good it could have exercised on the nation."

It is certainly true that these ceremonies were terrible. I am not writing to defend them, but only to explain them. The principle of sacrifice, or the "overcoming" (pain), as a term expressive of objective life, is certainly correct. Such is the law of life, of Being, for him who, like this age, whose philosophy I am defining, is under bondage to his own lower self. The

* Let the reader study Gustave Flaubert's famous story, "Salammbô." English by M. French Sheldon.

† "Symbolik und Mythologie," II., 339.

Asiatic and Greek period now under discussion is not in freedom, but in thraldom. It is yet "overcoming," or beginning "to overcome," but has not yet "overcome."

Among the Mystics of all ages we have had similar self-imposed painful rites, though rarely accompanied by such frightful customs and such unnatural practices. The theopathetic mystics of mediæval Italy and Spain invited pain as the only and true means of "overcoming." Mme. Guyon gloried in pain. In pain they *real*ized the great Being. "That man of suffering," who arose on the very soil of abominations and breathed his last on the hills of Canaanitic Thammuz-worship—did he not profess that doctrine? Did not that gentle ascetic of the East lay down as the Path that the way of the Tatagatha was the only one to Nirvana, or extinction of earthly desires and union with Being? You cannot mention any great teacher or Saviour of men who would or could not indorse this Phœnician principle. You can, however, find condemnation everywhere of the terrible and misunderstood application of Pain. Their principle of sacrifice was pain, and, as human nature always swings as does a pendulum, we find pain alternating with frantic joy in the Adonis (Adonai) worship.

Frederick Hegel,* after defining the Parsee religion as "Strife" between Ormuzd and Ahriman, next comes to the Syrian religion, which he calls the religion of pain. The Persian strife is but the objectifying of pain. In other words, Ormuzd and Ahriman may be said to represent the two poles of Baal, above mentioned. But the worship of the Parsee was external to himself and not realized in his own flesh, as by the Canaanite. "The subjective point of view," that of the Syrian, was, as Hegel says:

". . . brokenness of heart.† This process or course of finitude, of pain, strife, victory, is a moment or stage in the nature of Spirit,‡ and it cannot be

* "Lectures on the Philosophy of Religion." London, 1895. Vol. II., page 82.

† Let the reader consider this phrase as it enters into the Hebrew and Christian religion and he will get a new light upon the Hebrew and Christian sacrifice and their connection with Baal-worship.

‡ Hegel means that pain, strife, and consequent victory are moments or stages

absent in the sphere under consideration, in which power continuously determines itself toward spiritual freedom. . . . It is the essential nature of Spirit to come to itself out of its otherness and out of the evercoming of this otherness, by the negation of the negation.* Spirit brings itself forth; it passes through the estrangement of itself."

In the Greek forms of philosophy of this period we find Nature everywhere the fundamental idea of and expression for Being. The same is true of other forms of Being heretofore defined. In the Syrian worship—dreadful as it was—we find the first elements of a new conception of Being and the earliest attempts to find a subjective way to union therewith. The way is the pain of overcoming. Pain is sought in the two poles of life: generation and death; and this accounts for the extreme licentiousness of Phœnician worship and the many abominations of the Astarte cult. We all know that the Phœnicians were great traders, and that commerce in their hands developed wonderfully; but many are unaware that Astarte, or Ashtaroth, was the protectress of their trade, and that no Phœnician vessel ever sailed without her emblem on the prow. Large parts of the trade itself was in the name of Ashtaroth. Says Michelet†: "Their commerce consisted in carrying off doves—women, girls, or pretty boys—and taking them to the seraglios of Asia. Their religion was to raise, in every settlement which they founded, an altar to Astarte, a convent of soiled turtle-doves who fleeced the foreigners." The other pole of life, death, has already been described as a form of worship among the Baal-ites.

As to the palpable wrong of this worship and the gross misunderstanding of certain laws of life, we all readily agree. Nevertheless, there was a great truth underlying these misconceptions. Freedom was the new element working its way to existence; it strove to rise over and above Nature. But all freedom is bought at a price—the pain of overcoming. The Syrian got as far as this pain but did not attain freedom. On

in the Self-returning Spirit; first forms of self-awakening and self-conscious spirit; first forms of the self-manifesting Being in the human consciousness.

* That is, by pain.

† J. Michelet: "Bible de l'Humanité," p. 84.

the contrary, he was lost in the most dreadful slavery. His "Martyrdom of Man" did not lead to salvation, but to greater bondage. This was seen historically when Western Asia went down in self-destruction as no other race or nation ever did.

Nature and Freedom are the extreme conceptions under which the human mind apprehends the world of phenomena—existence. The phenomena of Nature have a side-by-side character, while those of freedom are successive and of an evolutionary character. This relationship is very profoundly defined by J. G. Droysen, the famous German historian, in his "Grundriss der Historik." Nature he describes as *das Nebeneinander des Seienden*, "the side-by-side of that which is," the Being; and history, which is the manifested world of Freedom, he defines as *das Nacheinander des Gewordenen*, "the successiveness of that which is become," the Becoming. It is very important that this distinction should be fully understood. No evolution has been proved to exist in Nature, though science is very loud in its dogmatic declarations that Nature does evolve. In Nature we assuredly find degree above degree, but we do not see them evolve out of one another; that which many look upon as evolution is only co-ordination. In the world of freedom, Spirit, we see evolution, however. While it is true that Spirit rules Nature, it does not necessarily follow that she presses the phenomena of her own constitution upon Nature. In discussing the proofs of God's existence, Friedrich Heinrich Jacobi (1743–1819) says:*

"Is it unreasonable to confess that we believe in God, not by reason of the nature which conceals him, but by reason of the supernatural in man, which alone reveals and proves him to exist? *Nature conceals God;*† for through her whole domain Nature reveals only fate, only an indissoluble chain of mere efficient causes without beginning and without end, excluding, with equal necessity, both providence and chance. An independent agency—a free original commencement within her sphere, and proceeding from her powers

* Werke, Bd. 4.

† Jacobi says elsewhere that we must recognize God in our own minds before we can detect a God in the universe, in nature. That is evidently the meaning of the above phrase.

—is absolutely impossible. Working without will, she takes counsel neither of the good nor of the beautiful; creating nothing, she casts up from her dark abyss only eternal transformations of herself, unconsciously and without an end; furthering, with the same ceaseless industry, decline and increase, death and life; never producing what alone is of God—and what surpasses liberty—the virtuous, the immortal. *Man reveals God;* for man, by his intelligence, rises above nature, and, in virtue of his intelligence, is conscious of himself as a power not only independent of, but opposed to, nature, and capable of resisting, conquering, and controlling her. As man has a living faith in this power, superior to nature, which dwells in him, so has he a belief in God, a feeling, an experience of His existence. As he does not believe in this power, so does he not believe in God; he sees, he experiences naught in existence but nature, necessity, fate."

On freedom, Jacobi says: "Freedom does not consist in an absurd faculty or power of deciding one's self without reasons, nor even in the choice of what is better among useful things, or of national desire. . . . Freedom consists essentially in the will's independence of desire." When we are free, we are conscious of our action and of its intention. We feel that our actions do not happen by necessity, nor only as the result of co-operating natural powers, but that they are done from our innermost and sublimest self. We distinguish ourselves from nature, we raise ourselves above it, use it, master it, tear ourselves away from it, subdue its mechanism, and make it serviceable to us. Production in nature is blind, reasonless, necessary, and mechanical; the mind alone invents and produces with intention. Upon the belief in human freedom rests human dignity. Desire is grounded in nature; for desire and aversion are merely natural, mechanical expressions of the reaction of our living nature upon impressions from without.*

Being is not only the end and goal of all existence, and Pain—the "Martyrdom of Man"—the Saviour: it is also the real presupposition back of all the stages of martyrdom by which we reach Being. In Being, we find, we do not lose our existence. Being is not a lion's den in which all our footsteps terminate and from which none are seen to emerge. In Syria,

* Comp. Bernhard Pünjer: "History of the Christian Philosophy of Religion from the Reformation to Kant." Tr. by W. Hastie.

however, they seemed to lose rather than gain, though their aim was correct. Self-realization through self-sacrifice is the true philosophy. Syria sought to sacrifice self by giving itself up to the idea of generation, but it did not regenerate thereby. It threw itself away in the fire of Moloch, but the rejuvenating Phœnix failed to rise from the ashes. Yet Syria's method was right. We die to live; we live to die. "Our souls are restless till they rest in Thee." "He that loseth his life shall find it." We live, suffer, and die, that a self-evolving Being, after having traversed all the spheres of matter and mind, may attain a knowledge of its *God*-head in the reason of man. That is the philosophy of pain. All other pain is but a cry from selfishness, containing no regenerating power. Pain is thus the "stern daughter of the voice of God."

In Syria they discovered the philosophic truth that—

> "There is no sunshine that hath not its shade,
> No shadow that the sunshine hath not made;"

and in one part of Syria, a few centuries later, Pain was born in the form of a man—a God-Man. The "Man of Sorrows" became a Saviour, a living symbol of the trinity: generation, death, re-generation. Baal became the Father; Pain, the Holy Spirit; and Ashtaroth, Mother Mary.

We have not an English term comprehensive enough to express this process of transmutation. The German is richer and more adapted to philosophic use. In the Hegelian philosophy, for instance, the term *aufheben* expresses the double nature of the Syrian thought. *Aufheben* means both to *destroy* and to *preserve*. An acid and a base are *aufgehoben* in the salt: they are both destroyed and preserved. The naturalistic thoughts, Baal and Ashtaroth (or Astarte), are both destroyed and preserved in the idea of Pain. In transmutation, by pain, they become the ideas of freedom: Father and Spirit, the Christ. The whole Syrian worship centred in that of Adonis, another name for Adonai. Of this I shall treat in the next article.

MATHEMATICAL PRINCIPLE IN UNITY.

BY C. R. DARLING.

THE realization of the principle of One, and the fact that Unity in its broadest and deepest sense consists of universality, lead to what so many are seeking—a strong abiding-place for faith and hope.

The following concept of the scientific demonstration of Unity may help in this realization. Science may be defined as analysis by perception, and the science of physics (or structure) as that of which the many physical sciences are branches or departments. Physics may be subdivided (or polarized) into two great departments of chemistry—(1) the science of material, and (2) mathematics (plan, calculation, or idea). Most teachers of metaphysics are fond of the formula, "Principle, example, and demonstration," used in mathematics, but they usually fail to gain a clear conception of just what the principle is.

Mathematically, Being, which is all substance, is the only unit, integer, or whole number. Starting from this concept of unity—integral wholeness—the process of producing *many within one* proceeds in regular ratio by means of self-division. The first grand divisor is the eternal will, energy, or force, the cause of universal action, and the inherent property or attribute of substance itself. The product or quotient of this first grand division is Being separated into two equal parts, called *genders*. This action generates the one law of the universe—opposition, extremes, alternations, contradictions, reversals, correspondences, circulations, and revolutions; or, to be strictly scientific, the law of polarity.

The "antagonism" between polarized conditions, which appears to superficial observation, is deceptive. Polarity is the law of harmony, or equilibrium—that by which one condition

or state is forever balanced by its opposite. The various terms used express facts, or factors, in the action of the universal unit, as results of this sole law. In mathematics, polarity is expressed as division and addition. One multiplied by many equals One self-divided into many fractions; hence multiplication from the stand-point of One is but a form of division. The infinite or whole One multiplied by many divisions equals a multiplicity of minute fractions called atoms, each possessing within its tiny sphere the properties of the whole.

Subtraction may be considered another form of division, since one-half subtracted from One equals the division of One into two equal parts. Starting from the atom to find the universal Unit, it becomes necessary to reverse the process and substitute addition.

Mathematics determines the proportions or relations of the One to the many within Itself; also the reverse. As division and addition by the law of polarity are alternates, one grand division is followed by a corresponding reunion. Since division is action, reunion would be reaction; but reunion takes place in such proportions as to further the division of the unit, and thirds follow halves in arithmetical progression. We can demonstrate this by an example, bearing in mind the necessity for preserving equilibrium. If one-third of each half be taken and perfectly blended, the result will be two-sixths, or one-third, and each half will be reduced to one-third. The third produced by the reunion of substance in the condition of sex is the infinite bond of sympathy, connecting link, or condition of mutual understanding which binds the male and female principles of Being forever. It is the eternal Comforter, universal Mind; the first-born, or original structure formed by the union of sex; the universal medium or translator of sex into all subsequent evolutions of structure.

If the materialist desire another name it may be designated as electro-magnetism, and it will be found in many grades of condition, both coarse and fine. Tracing the process of self-division, and observing the law of opposition, one grand division producing halves is followed by two producing thirds, that

again by three producing fourths, and by four producing fifths, and so on, each progression reducing the inorganic Unit to organized or structural proportions, but in perfect harmony or equilibrium with Itself and its own law of Being.

The Unit, at first impersonal, at each step toward structural organization becomes more and more personalized. This is the infinite ideal of universal intelligence, in whose image and likeness man is constructed. Man is an epitome of the whole represented in miniature, and, starting from the infinite seed, by addition or accretion reversing the process by which many are produced within the One, one of the many might perhaps in time become the One.

FREEDOM AND DESTINY.

BY W. J. COLVILLE.

AMONG the problems which have agitated the human mind from time immemorial, none have been more perplexing to theologians than predestination and free-will, which philosophers are apt to term *freedom* and *necessity*. We are doubtless all convinced that there exists an immutable decree which none can evade; but how it originates and for what it makes provision are problems apparently beyond the reach of the intellect.

Whether we postulate God or Nature, we seem to be confronted with some Law of the Universe which says to each individual, "Thus far and no further." Our freedom of will and of action is therefore encircled by an absolute power which renders it only relative. As there can be no clear idea of freedom without a conception of unchanging law, we are introduced to two seemingly contradictory propositions: first, the statement of Eternal Order; second, the ability of an individual to act as he pleases within its circuit. Each of these in reality involves the other.

It is certain that we have no power to change universal law; yet it is equally plain that man is a self-determining ego, capable of working out any destiny he may elect to fulfil. Hedged in as we are by circumstances, we but rarely contemplate our inherent powers; and as it is always easier to follow than to lead, we permit ourselves to tread blindly in the beaten track and thus succumb to surrounding influences. On the other hand, if we should truly assert our native strength, and honor more our birthright of individual liberty, we would be conquerors rather than captives—masters instead of slaves.

Eternal order being immutable, it would be foolish to suggest that anything could be accomplished in a lawless manner.

We continually speak of "breaking" or "violating" law, but this is impossible, for, if eternal order could be interrupted and cosmic harmony destroyed, there would be no longer a universe. The early Semitic writers went straight to the root of this subject, attributing everything directly to Deity—forgetful of the manifold intermediary agencies recognized by others.

Experience, *Knowledge*, *Power*, *Liberty*—these words are frequently used, though seldom in that sequential order which brings to light their true meaning. *Experientia docet* is one of the tritest of maxims. Equally popular is the proverb, "Knowledge is power." Knowledge increases with every experience; hence, the knowledge of experience develops power. And, we would ask, what is liberty but unrestricted opportunity to employ energy and make use of ability? Potentially or essentially we are doubtless all equal, while actually or personally unlike. These external differences are not accidentally produced by climatic or other exterior conditions; they inhere in the very fibre of our intellectual nature, apportioning to us according to fitness our specific kinds of work and fields of action.

Though we may assent unequivocally to the prevalent doctrine that man can do whatever he pleases provided he gives himself full credit for such ability and confidently expects the fulfilment of his desires, there still remains the question why our tastes and dispositions are so widely different—some desirous of doing just those acts in which others seemingly take no interest. No one can fulfil another's destiny—each must work out his own; therefore, destiny must inhere within the individual.

There are certain desires pertaining to all in such degree that they may fairly be termed race desires, which inhere unaltered through the action of environment. Among these are the desire for health, the desire for happiness, and the desire to accomplish some special work which the individual considers his rightful contribution to the sum of human activity. These desires probably are only three distinct expressions of one primal aspiration which includes them all. The average human being is ready to do all within his power to procure health, to secure

happiness, and to fulfil the mission which he feels to be specially his own. To be himself and not another is the wish of each, and any apparent deviation from this desire is clearly a phase of aberration brought about by jealousy, disappointment, or some other abnormal sentiment.

The final commandment of the Decalogue, "Thou shalt not covet anything that is thy neighbor's," is one of the most splendid tributes ever offered to the grandeur of the individual soul. Contemplation of the majesty of this command brings to light the essential spirit, which is but thinly disguised by its literal covering, and affirms its inherent self-sufficiency in individual action. The envy and jealousy which so often render people miserable in modern society are due to a failure on the part of the individual to recognize his own true powers. I can fulfil my own destiny, but not that of another. I may occupy my own place, while unable to fill my neighbor's position acceptably. Why, then, should I envy him, or he be jealous of me? We are alike necessary to the general welfare of humanity, and each is a magnet able to draw whatever rightly belongs to him as an individual. Lack of a just self-appreciation, even more than inordinate personal pride, rests underneath the dissatisfaction so prevalent to-day. This unrest is in a measure due to the recoil from an age of comparative servitude to caste; for now that education is freely offered to the masses the reign of the classes is necessarily coming to an end. It is right to protest against plutocracy as well as ostentatious aristocracy, but it is foolish to be jealous of real nobility or envious of sterling power; for genius will eventually be recognized and vindicated regardless of previous persecution and calumny. Wisdom counsels each one to look at home and discover wherein he is capable of achieving some distinctive work, while all should rejoice in the success attending the efforts of any one.

So many lessons are conveyed in scriptural allegories and anecdotes that if teachers of religion and advocates of Bible study would seek to disclose these inner meanings much light might be thrown on the problems of the day. The multiplication of the loaves and fishes is a case in point. The rationalistic

and socialistic interpretations of Tolstoi do not touch the core of the subject. The true multiplication is not a simple division and distribution of the provisions already in possession of those who are called upon to share with one another in order to prevent monopoly; vastly more than this is suggested by the narrative. The earth and the ocean are by no means explored; the resources of this planet are practically boundless, and it only needs the discoverer to point out the means whereby the unappropriated wealth of the globe may be utilized for the benefit of its inhabitants. So long as one is envious of another, progress is delayed, because the strife to acquire that which others hold prevents the development of interior force. This delays the advent of the era when knowledge shall become so universal that the poverty, sickness, and discontent afflicting and limiting the operations of humanity will be exterminated.

It is not the strong, self-confident nature which yields to the base sentiment of envy. Jealousy springs from a sense of weakness, and is destroyed by a consciousness of power. What can be a weaker attitude than to stand whimpering because another thwarts your plans and prevents your success in a cherished undertaking? If an enemy can circumvent your designs and nullify your victory it is solely because of your own expressed weakness; therefore, to overcome that infirmity—not to scold and fret because of the triumph of another—is the part of reason and of valor.

The great improvement in theology, now noticeable everywhere, is largely due to the feeling that God cannot be circumvented by an adversary. If Lucifer transgressed the Divine command and rebelled against cosmic order, then the rebellious angel must bear the penalty and suffer the humiliation of defeat. Albert Ross Parsons, in his marvellous book, "New Light from the Great Pyramid," deals in a masterly manner with the consequences of a cosmic tragedy, pointing out how futile it must ever be to struggle against eternal order. Marie Corelli, in her latest romance, "The Sorrows of Satan," has drawn a vivid picture of the Devil actually rejoicing in the destruction of evil and the triumph of right. Such books are calculated to

do much good by calling the attention of the novel-reading public to those metaphysical considerations which lie at the root of all successful measures for conquering error with demonstrated truth—by wiping out the discord we call *evil* through the manifested power of the opposite harmony rightfully called *good*.

The simplest definitions are frequently the strongest as well as the clearest, and what statement can be simpler or more powerful than that health, happiness, and all that makes for real success grow out of strict conformity to divine order, while sickness and every phase of unhappiness can proceed only from conscious or unconscious rebellion against this same decree? Children should be taught to understand themselves so far as possible, and the wise teacher may well examine their special tendencies with scientific interest. Unnatural restraint upon the proper desires of youth is a fruitful cause of insanity. Many murders and suicides are clearly traceable to a desperate feeling of discouragement brought about by a stern discipline which attempts to break a child's will—a task which, even if accomplished, would produce a hopeless idiot. The untrammelled, individual will of a human being expresses God's purpose concerning him, for it is the seat of all his affections and aspirations; therefore, to thwart that will is to cramp the nature to such an extent that a life mission may be seriously hampered and true success rendered impossible.

Freedom to exercise the will according to the highest understanding is our inalienable prerogative. This is probably what the framers of the Declaration of American Independence really meant when they asserted that "all men are born free and equal," possessing the right to "life, liberty, and the pursuit of happiness." Having accepted essential equality on the lines laid down in that immortal instrument, we are logically forced next to consider the obvious inequality of men and women when viewed from almost any stand-point. Whatever we are interiorly (as regards our immortal life), in our present embodiment no two are adapted for precisely the same work; therefore, if led in perfect accord with our respective desires, our lives will be in every case different. But these differences are essential to the

production on earth of the celestial oratorio which must be finally expressed through terrestrial ultimates.

The liberty of an individual is freedom to fulfil a particular destiny; and by "destiny" is not meant fate or fortune, or anything analogous thereto. By "fortune" or "fate" is usually signified whatever comes to an individual without his will, and therefore without his seeking. Good luck, bad luck, and kindred expressions are entirely foreign to a just conception of individual destiny. *Destiny* means the specific mission for which the real ego is in the world. Nothing can prevent the final carrying out of this distinctive work. The thought of a destiny to be fulfilled—one whose fulfilment nothing can permanently thwart—buoys up the spirit in the presence of every opposing force. The expression, "Poets are born, not made," means that genuine poetry is not evolved at college by scholastic methods but springs spontaneously from the soul—the result of destiny. The biographers of Shakespeare do not tell us that the bard of Avon was an accomplished gentleman, or a courtly scholar like his contemporary, Francis Bacon. A man like Shakespeare is not a product of the schools; therefore the academies and universities of to-day, with all their added apparatus, cannot produce a second Shakespeare. Neither can the musical conservatories produce to order the equals of Handel, Haydn, Mendelssohn, or Bach.

Genius does not belong to special destiny; but, as the destiny of each individual is as truly inwrought in his constitution as special flower or fruit is germinally contained in particular seeds, and to every seed is given its own body, it is vain to attempt to compel any form of life to revolve in an orbit other than its own. The secret of real success consists in finding, keeping, and glorifying our distinctive vocations; and when the educators of the future are wise enough to *train* rather than *force*—to assist nature instead of torturing and twisting it—children will grow up beautiful because healthful, and beauty and health will combine in power. In the coming commonwealth each specific kind of work will be done skilfully and cheerfully by those best adapted to excel in that particular direction.

Sorrow and sickness arise from two causes. One is the endeavor arbitrarily to change the current of destiny; the other is the holding of unlovely thoughts while striving to walk in its path. From the moral stand-point, all destinies are alike good, for the self-same virtues may be manifested under all conditions. Patience, kindliness, justice, mercy, purity, and all other graces may adorn every conceivable position in the Grand Man—the human organism in its entirety.

One of the chief duties of the mental healer is to help the patient to recognize the beauty and goodness of his own destiny, and to view repellent circumstances in the light of stepping-stones rather than as obstructions intercepting progress. If we find ourselves free to carry all genuine desires into effect, we should not overlook the fact that these aspirations grow out of our inherent destiny and are its evidences. If one boy desires to roam the earth or cross the seas while his brother, reared in the same home atmosphere, wishes to live a quiet life surrounded with books and scientific instruments, the destiny of each is revealed in his special desire, provided it is clearly defined. If two girls, though devoted sisters and brought up from infancy together, are so unlike in tastes and temperament that one is never satisfied except in public, while the other loves retirement and shuns publicity, their natural tendencies should be respected and the one assisted to fulfil her public calling while the other is helped to a career of usefulness in a domestic capacity.

The time is near at hand when the endeavor to clip the wings of genius and fetter the movements of destiny will be abandoned as a relic of socialistic barbarism. Society will then be able to rise above its present condition. We must either regenerate or deteriorate—advance or retrograde; and as we cannot successfully change our destinies, we must either fulfil them nobly and joyfully or struggle against them to our own detriment and sorrow.

When astrology shall be opened up to the modern world as the dignified Chaldean sages of antiquity understood it, the horoscope will be a useful guide in many undertakings. Then

the superstitious accretions which are but excrescences of astrology will have been removed, and we can all turn to the heavens and read our destinies mapped out in correspondence with the blazing constellations of the sky. Man's life on earth moves synchronously with the march of legions of celestial galaxies. In the grand totality of universal manifestation there are no useless units, but each little one is found in its own place within the measureless One who is the Infinite. There are no evil planets, nor are there any evil aspects of planets, for good is all in all; but so varied are the aspects of the myriad worlds which we affect and by which we are in turn affected that no two conjunctions are precisely alike, and each conjunction has a meaning and message of its own. How sublimely speak those astrologers who exclaim in the words of one of the greatest of their number, "The wise man rules his stars, while the fool allows the stars to rule him!" He it is who attunes the correspondences within himself to the vibratory emanations continually reaching him from the spheres which unite with this little planet in producing the eternal anthem of the starry orbs.

When from the solar centre of one's own nature—which is none other than Âtma, the true ego, the *sol* or sun of the individual economy—one lives so as to dominate completely the planetary (intellectual) and lunar (personal) impulses of nature, all external forces become tributary, and the individual is henceforth not a servant, but a ruler of the terrestrial realm in all its manifold departments. The wise man is he who serves God and governs Mammon, thus fulfilling the glorious prophecy: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

THE SONG OF THE SOUL VICTORIOUS.

[Adapted from the Orient.]

I STAND in the Great Forever,
  I lave in the ocean of Truth,
And I bask in the golden sunshine
  Of endless love and youth.

And God is within and around me,
  All good is forever mine:
To all who seek it is given,
  And it comes by a law divine.

In the deathless glory of spirit
  That knows no destruction nor fall,
From the immortal fires of heaven
  To the plains of earth I call.

Who is this "I" that is speaking—
  This being so wondrous in might?
'Tis part of the primitive Essence,
  A spark of the infinite Light.

Blasphemous and vain they may call me:
  What matters it all to me?
Side by side we are marching onward,
  And in time we will all agree.

Oh, I stand in the Great Forever,
  All things to me are divine;
I eat of the heavenly manna,
  I drink of the heavenly wine.

In the gleam of the shining rainbow
The Father's love I behold,
As I gaze on its radiant blending
Of crimson and blue and gold.

In all the bright birds that are singing,
In all the fair flowers that bloom,
Whose welcome aromas are bringing
Their blessings of sweet perfume—

In the glorious tint of the morning,
In the gorgeous sheen of the night,
Oh, my soul is lost in rapture,
My senses are lost in sight.

Come back, O my soul, in thy straying,
Let thy wandering pinions be furled,
Oh, speed through the heavenly ether
To this prosy and sense-bound world.

They say I am only mortal;
Like others I'm born to die;
In the mighty will of the spirit,
I answer, "Death I defy!"

And I feel a power uprising,
Like the power of an embryo god;
With a glorious wall it surrounds me
And lifts me up from the sod.

"I am born to die!" Ah, never,
This spirit is all of me:
I stand in the Great Forever,
O God, I am one with Thee!

I think of this birthright immortal,
And my being expands like a rose,
As an odorous cloud of incense
Around and about me flows.

A glorious song of rejoicing
In an innermost spirit I hear,
And it sounds like heavenly voices,
In a chorus divine and clear.

Oh, the glory and joy of living!
Oh, the inspiration I feel!
Like the halo of love they surround me
With new-born raptures and zeal.

I gaze through the dawn of the morning
And I dream 'neath the stars of night,
And I bow my head to the blessing
Of this wonderful gift of light.

O God, I am one forever
With Thee by the glory of birth!
The celestial powers proclaim it
To the utmost bounds of the earth.

Ye pilgrims of varied probations,
Ye teachers and saviors of men,
To your heaven-born revelations
My spirit shall answer, "Amen!"

With you in the Great Forever,
With the children of earth I stand,
And this light flowing out like a river
Shall bless and redeem the land.

Oh, the glory and joy of living!
To know we are one with God,
'Tis an armor of might to the spirit!
'Tis a blossom that crowns the sod!

Thus I stand in the Great Forever,
With Thee as eternities roll;
Thy Spirit forsaketh me never;
Thy Love is the home of my soul.

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. A general outline of psychic experiences may be given provisionally as follows:

(1) Thought-transference, or telepathy—the action of one mind upon another independently of the recognized channels of sense; the nature and extent of this action. (2) Hypnotism, or mesmerism; nature and characteristics of the hypnotic trance in its various phases—including auto-hypnotism, clairvoyance, hypnotism at a distance, and multiplex personality. (3) Hallucinations, premonitions, and apparitions. (4) Independent clairvoyance and clairaudience; psychometry; automatic speaking, writing, etc.; the mediumistic trance, and its relations to ordinary hypnotic states. (5) The relations of these groups of phenomena to one another; the connection between psychics and physics; the bearing of psychic science upon human personality, and especially upon the question of a future life.

The human mind in all stages of development, whether by inherent quality or by cultivation, frequently presents a purely psychic nature which, like a mirror, reflects the impressions that are made upon it. This quality is often attributed to imagination. It is consequently judged by common opinion to be elusive and unreal, the mere reflection of suggestions from the material world; and simultaneous thought is commonly supposed to be "coincidence," rather than a revelation of the finer activities of man's nature. We think that by encouragement in the right direction these faculties will develop the character toward a consciousness of the divine spirit, by which it will be realized that the order has been reversed. The material world will then appear as that which is unreal and misleading, and itself the shadow of the higher spirituality.]

SPIRITUAL HEARINC AND VISION.

In the year 1857 I had finished a course of study at a normal school and was in my father's home, a few miles from Boston, when I was taken suddenly and violently ill. My father, an advanced thinker and educator, believed my sickness to be the result of vaccination. He asked me to choose my physician. My choice was the most learned homœopathist outside of Boston, who lived some miles from my home. He pronounced the disease typhoid pneumonia, and called two other physicians in consultation.

Two nurses were brought to me and rejected; the third one I retained. Why? Because she brought with her an atmosphere different from that of the others. I took no nourishment for weeks excepting rice-water containing a solution of gum-arabic. I was considered unconscious to my surroundings. Yet I seemed to hear the voices of angels singing, and could talk with them. They brought me the most beautiful flowers, invisible to others, and I gathered them into bouquets. The doctor sometimes held my hands to prevent my picking at the bed-clothing, and I asked him if he could not see those flowers and enjoy their odor.

The physicians experimented, and, when medicine was given that the higher intelligence considered harmful, a band of beings hovered near and formed a battery that gave a shock to the system, and the medicine and poisonous fluids were thrown from the stomach. The doctors said this nausea must be stopped, as my strength was nearly gone. I had superior care day after day, until all this poison was thrown from the system. Then came the time when these good doctors (and they were noble men, intending to be my best friends) said: "She must go; the case is hopeless, and death is only a question of a few hours."

I remember all this as if it were but yesterday. It was evening, and the nurse had arranged everything for the night. I asked for a peach. She tried to turn my attention from the fruit and to quiet me. She finally thought the change was coming and called my father and mother. I said to them, "I am not going to sleep, for some one is coming from the farm to bring me some peaches." My father owned a farm ten miles away, and on that farm was the choicest fruit. It was late in the season and none were in the market. Before nine o'clock a box of the nicest peaches was

brought to me from that farm. I saw them picked from the trees, placed in the box, and then in the carriage. The nurse allowed me to take the juice of two of them; then I went to sleep, and from that time I began to recover slowly but surely.

To some persons these superior faculties are just as natural as ordinary sight and hearing are to others. The laws involved in both can be explained, and should be better understood. To my understanding there is no mistake greater than that of enforced ignorance.

DELIA PRESTON DAY.

* * *

DOCTOR OCHOROWICZ'S RETRACTION.

Since the publication of Ochorowicz's book, "Mental Suggestion," he has evidently made a more thorough examination of psychic phenomena, as he now gives publicity to the following declaration (translated):

When I set about the study of magnetism, from my sixteenth year, I read in the books of the magnetizers that one was able in many individuals, merely through thoughts, to call forth movements and to compel actions. I said: "That is humbug! It contradicts physiology!" In the year 1885 I convinced myself of the reality of this phenomenon and wrote a book about it ("Mental Suggestion"). At that time I still refused any recognition of thought-transference, about which the old magnetizers knew so much, and to so-called mediumistic phenomena. Since then I have become as gentle as a lamb. I began to remember various facts earlier observed, the understanding of which was not permitted to me in consequence of unscientific unbelief, and reached the conviction that I might have already made far greater progress had I not been struck with artificial blindness, which I owe to the schools.

When I now think that there was a time when I also regarded as a fool the bold investigator Crookes, the genius-like inventor of the radiometer and discoverer of the fourth dimension—solely for the reason that he had the courage to recognize the reality of the mediumistic phenomena, and to provide for exact investigations of it . . . then shame seizes me. Alas! the same tragedy repeats itself every time a new, really great invention is brought to light. So it was with the discovery of the circulation of the blood, with the recognition of meteorites, with the introduction of steamships and telegraphs. The Academy at Paris denied to the Bell telephone any practical significance, and the physicians of Vienna to-day are still disputing over the genuineness of elementary hypnotic phenomena, which have for a long time been demonstrated a hundred-fold.

HAMILTON GAY HOWARD, A.B.

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(*Third Paper : President's Address Continued.*)

Mrs. Bolton came into the room as perfectly self-possessed as if she had been there every hour during their long separation. She took her husband's hand, and kissing it tenderly sank into a chair beside the bed. The wife spoke so cheerfully and calmly that I was surprised at her self-control. She said that she hoped the poor man would soon be better again, and although he had been very ill they had been fortunate in having not only a skilful physician but also one of the best nurses in the world ; that this was the second time I had stepped into the breach and stayed the hand of the grim messenger, and that under the divine blessing they owed me their greatest thanks. All this was said in the most matter-of-fact manner, and I could see that the effect upon poor Bolton was like holding a burned hand to the fire : it was the most exquisite torture. If Mrs. Bolton had upbraided him for his broken promise, the personal disgrace, and the pain and sorrow he had caused her, no doubt he would have borne it better—perhaps even tried to justify himself ; but she gave him no opportunity.

Seeing that he was suffering such mental anguish, I took the liberty of suggesting that she had better leave him until he should be again refreshed by rest and perhaps a little sleep. She arose at once, with the same calm air, remarking, "No doubt you are quite right, Doctor," and quietly withdrew. Bolton's eyes followed her with a hungry, appealing look.

That afternoon the fever returned, and during the early part of the night he was again mildly delirious. Later, however, he slept quietly, and in the morning was much better than he had been the day previous. After breakfast he asked me to send for his wife again ; but I tried to dissuade him, insisting that he was worse last night after her visit, and I was afraid of a return of the fever. "No, Doctor Harding," said he, "you need not be so anxious this time. I have some things to say to my wife which I feel

I should have said to her yesterday; but I could not muster up the courage. I think, however, I can do it to-day." I put him off as best I could, but as the day wore on I could see that he was fretting under the refusal, and concluded that he was as likely to have a relapse from worry as from anything her visit could produce, so I gave way to his wish and sent for his wife again.

Mrs. Bolton obeyed the call at once. She approached, and, taking his hand, inquired how he felt. Then she seated herself as before. He told her he had suffered some during the night, but felt much better now and was glad she had come in. Then they sat in silence for quite a time, she gently stroking his hand. Finally he turned his face toward her and began to speak, his voice at first being low and unsteady.

"Edith," he began, "I have some things I wish to talk over with you."

Thinking they might have matters which they would prefer to discuss privately, I rose to withdraw; but, seeing my intention, Bolton hastened to exclaim: "Please do not go, Doctor! What I desire to say now to my wife I wish you to hear also; besides, I have learned to depend upon you so much for strength that I feel as if what I have to say can be said easier if you are by me."

"Certainly, if you wish it," I replied.

"Thank you," he said, simply. He remained silent for a time, apparently collecting his thoughts, and then resumed:

"Edith, dear Edith, my own, my bride! I am sad, very sad, at the wreck I have made of your fair young life. I ought to have known better; I *did* know better; I studied my own case with the greatest care; I have looked into every phase of it, until I know every symptom and every change, as I know the face of my watch. I was afraid of myself.

"You know I learned to drink at my mother's knee. She used to give me wine from her own glass, and my father gave me rum from his own goblet. I do not know when I actually began to use the stuff, but I do know that soon it became as necessary to me as my food. While father lived the propensity to over-indulgence was never permitted to develop; but after his death I began to go out with other lads of my own age and to indulge freely. Then I was sent to college, where it was hoped that change of companionship would break up the habit. Instead of this I only went from

bad to worse, making no effort to stem the tide which was sweeping me on to destruction—until that May morning, over two years ago, when I first saw you and spent the day near you. That day I was ashamed of myself. Your pure soul was a rebuke to me; your gentleness was a novelty and won me from myself. That day I started to reform. I did not drink, and the next day determined to continue it until I should be completely my own master; but it was a terrible struggle—how great, God and myself only know. I did not break my bottles and throw away the contents. I knew that was not the kind of victory I needed, for as long as I lived there would always be more whiskey to replenish them and new bottles to replace the broken ones; besides, men would ask me to join them in a social way, and unless I was master of myself I would be sure sooner or later to go back to my folly and my rum. Therefore, for my Edith's sake, I set myself the task of conquering the habit once and for all.

"I placed my decanter on the dresser and the glass beside it, where I could see them as often as I wished, and you may rest assured I looked that way very frequently. It seemed at first as if I could not look anywhere else, and although my whole being yearned for it I resolutely said—*No!* I knew that if I ever took one drop of it I was gone forever, and said to myself: 'Unless I prove myself a man—not a slave—I shall never try to win sweet Edith Byam for a wife.'

"I called up your image, my darling, as a talisman to aid me in my battle against myself. I loved you better than my life, and that love helped me to conquer my appetite—and I won. I became so strong after a time that the temptation was gone, and I could look at the decanter and say in all conscience, 'I do not want you nor your sweet *elixir vitæ*.' You see, I did this all alone. It was between my appetite and myself; but I did it because I loved you and was determined to be worthy of you. When I felt sure of myself I asked you to become my wife, first telling you of my past and its folly. I also promised that knowingly I would never again take intoxicating drinks. I have kept that promise until now.

"When I met with that accident some one gave me brandy as a stimulant; and the dose was regularly repeated. Then, dear Edith, all the old longing came back to me and my head has

never seemed quite strong since ; but I struggled with the desire until that fatal day at the depot, when we were waiting for the train. When I left you I did not intend to go for liquor ; but desired only to get away somewhere—anywhere, to be quiet and alone for a little while, that I might try to get my balance again. I did not go far before I met some sailors who had a jug of vile whiskey, and as I approached they took a drink. The odor of the liquor came to me, and it seemed as if some unseen and irresistible power seized me. I was wild for a drink, and asked the men to give me some. They gave it in a cup and I drank it down and asked for more. I gave one of the men money to get more—a lot of it. I forgot everything in that one wild longing for drink—drink—drink ! It excluded every other thought. I soon began to feel the effects of it. I was wild ; I wanted to drink all the time—all there was in the jug. They gave me more and I drank a cupful of it, and then they led me away.

"I remember stumbling along a rough path, over uneven ground, falling and being helped up again, until we came to water, and then being put into a boat. I can recollect nothing after that until I awoke in this room and saw Doctor Harding bending over me. I seem to have lost all knowledge of time. I do not know how long I have been here ; I would not ask any one but you, Edith. Tell me, dear, how long have I lain here ?"

She replied, weeping: "You have been ill for several days, my dear ; but you will soon be up again."

"Dear wife," resumed Bolton, "this is one of the things I wished to talk with you about. I hope to be permitted to live to take you back to your home and friends in Boston, but this privilege may be denied me. Dear Edith, I am a doomed man ; I may be spared a few weeks more, but I shall never be a well man again. I am glad for your sake, my beloved, that I may die now, rather than ever disgrace my wife again. But the death of the body is nothing ; it is the death of love that kills. I have broken my promise to you. I have left you alone among strangers ; and were it not that Doctor Harding chanced to be here to take care of you, what would you have done ? Yes, my dear, I have dishonored you before men. I have betrayed the love I won !

"Darling, do not weep ; it is better so—far better, believe me. I have passed through the valley of the shadows since you were

here yesterday. I have stood on the threshold of eternity, and I know I shall soon cross over into the great unknown. I know also that I shall leave you behind me, for I have seen it. All I ask now is to live to get you home. I wanted you to know that I am not selfish in my love for you, and I can truly rejoice that it will never be in my power to disgrace you again as I have here. My days are numbered, and I am thankful; for after this display of weakness you could never trust me again. Love me you might, for a time, and I am sure you would; but when faith dies, love soon sickens."

"Oh! Willie," exclaimed Mrs. Bolton, "how can you talk like this? how can you think this way? Don't you know me better? I promised to help you, and I will; only do not break my heart by talking like this. Don't, Willie, don't! I cannot bear it now!"

She threw herself on the bed in an agony of grief, and he placed his arm over her bowed form and pressed her to his breast. The tears were streaming from their eyes, and the cut and bruised lips of the sick man trembled under their plaster strips. The bed shook with their sobbing. The scene was affecting in the extreme, as for a time they wept together in their wordless anguish. Bolton was able after a little to master his emotion sufficiently to continue his conversation, when he said:

"Now, Edith, my darling, do not misunderstand me, I pray you; for I have not the physical strength to argue my points—I only ask to be heard. In the quiet that followed the delirium of last night I had a new and strange experience. While Doctor Harding thought I was sleeping the sleep of exhaustion I was never so wide awake in my life; and, Doctor, I wish you to make a note of what I am about to say. When you thought I was delirious, I really was not. I was perfectly conscious of my surroundings, only I seemed to be two persons instead of one. I appeared to have suddenly developed a peculiar form of sub-consciousness, which differed from memory and was not imagination; yet it was knowledge. I knew things which occurred in the past and the causes of them. I could look at an effect, and with almost lightning-like rapidity could trace it back to its cause. It was not speculation, it was absolute knowledge; and thus beginning with the last occurrences of my life, I followed up the chain of circumstances and found them anchored either in other lives or condi-

tions that existed before my life in the present form, or in the impulse of the atoms which contributed to form the embryo.

"I was made to know that this self and the sub-conscious self were to each other as the rose to its essence. The sub-conscious self was a personality, different from my more superficial self; in other words, it was not the every-day man. It was another self, developing daily out of the life and activities of my conscious deeds. If I were to try forever to describe it I do not think I could do better than to say that it is like a composite picture, the aggregation of many faces actually expressed in one. It is eliminated from the individual, yet held with it in sympathetic union, and might truly be said to be a gem crystallized out of all life's actions—a single expression of all that ever existed in the earth-life of the individual. Now I can understand why we are said to be accountable for every word and deed of our earthly existence.

"At length I saw this reformed being rudely seized by another, forced to one side, and almost strangled. The conflict was something fearful to behold, and my being was shaken to its very centre. My physical life was in danger, and I cried out for help in my anguish. I tried to pray; but all I could say was, 'God help me, or I perish!' As if by magic the conflict ceased; a great calm came over me, and a voice which seemed to be within, yet not of me, said: 'Child, what wouldst thou?' I replied: 'Save me from myself—from this blank darkness and despair!' And again the voice questioned me, 'What wouldst thou?' I said: 'Only save me from myself, and make my soul as pure and good as my Edith's soul is pure.' The reply was in a low, sad tone:

"'Child of earth, thou knowest not what to ask. Edith is young yet; her life is but in its morning, and her soul is not perfected because her life is not yet rounded out. It has not completed the cycle of its existence here. She must live, and her soul shall be whatever the sum of her life-action makes it. But for thee—the years of thy past were so given over to sin and thoughtlessness that the evil has become stronger than thy purpose for good; and if thy life were to continue unto the end, it shall be just what thou hast strength to make it. This is a crisis in thy life, and thou mayest choose which thou wilt have—length of days with strife, or death with freedom.'

"My first thought was a longing to be free, but in the next moment I realized that this meant my leaving you alone in the world, and I said: 'How can I choose, since my choice would leave Edith without a protector—and I promised her that?' Again I heard the voice, and the words cut me to the heart. It said: 'It is true thou hast made such a promise, but how hast thou kept it? Canst thou not trust her to the tender mercies of her God?' I replied that I did not understand in what way this could be applied to the protection of the bodily form of the woman; I had been told that Jesus died to redeem the souls of men, but I did not know of any Divine interference in the course of human life, and I did not wish to leave my wife alone in the world.

"'Child of earth,' continued the voice, 'truly art thou blinded by the evil which hath so nearly ruined thy future. Know, then, that Edith whom thou lovest will walk in the path of righteousness according to the promptings of that monitor which God has given her, and that the lines of your earthly lives do not run together.' Then, speaking in tones of tender pity, it said: 'Thou didst promise to protect the woman, and thou seest how weak a thing is the promise of man.'

"At these words the recollection of my weakness and my shame flowed over me, and I wept in very self-reproach until the voice, speaking again, recalled me to the present with these words: 'Child of earth, I await thy choice and may not tarry.' There was rebuke in the tone quite as much as in the word, and I cried out in my anguish: 'Oh, save me! Oh, Lord, pity me, although I'm unworthy! What can I do to escape this utter despair? My poor soul, what a terrible wreck I have made of thee!' Again I heard the voice within me say: 'Grieve not over the past; that has departed. To thy love for Edith thou owest all that is commendable, all that has made thy soul grow seeming fair. This, thy fall which thou mournest, will be forgiven thee since thou repentest of thy sin. What answer shall I make for thee to my Master when I go hence?' 'Who is thy Master?' I asked. 'He is thy Redeemer, and the Redeemer of all such as be saved out of the wreckage of this earth-life of mortals.' 'And who art thou?' 'I am the Spirit of the Angel of His Presence—whom He sends to all the repentant children of men who call upon Him. He will spread over this thy last sin the mantle of

His redeeming love, and take thy soul out of the strife unto Himself—if thou wilt—or leave it with thee to make or mar as thou choosest.'

"I bowed my head and said: 'I will go to Him.' Then the voice said: 'It is well; rest now, I will come for thee again when thy time shall be fulfilled.'"

(*To be continued.*)

* * *

DOUBLE PERSONALITY.

Pierre Janet, who believes in the essential identity of hypnotic somnambulism and states of double personality not brought about by hypnotic influence, relates some remarkable instances of complete recovery in somnambulism of sensibilities and of memories which seemed to be lost. Lucie and Leonie, Marie and Rose regain under hypnotism their lost senses and their memories. "If," says Janet, "somnambulism is a second existence, it is not necessarily a feeble existence without spontaneity, independence, and originality." The case of Marguerite D., related at length by Georges Guinon in Charcot's "Clinique," is an instance of heightened activity and heightened intelligence during the somnambulic state. Marie H., an inmate of the Salpetrière, in her normal state does not know how to read, write, or count. She can do coarse sewing and stitching, but cannot embroider, do lace-work, or crochet-work. In the second, or "vigilambulic" state, she can read and write and count, do crochet-work and embroider—acquisitions taught her since she came to the Salpetrière and in the "second state," which is her better state. As concerns the fact that the acquisitions made in the state of vigilambulism are dormant—not manifest—in the ordinary waking state, Guinon observes that this may be because the notions acquired in the second state are less profoundly implanted than those of the normal state, but a perfectly satisfactory explanation is wanting. —*Boston Medical and Surgical Journal.*

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

PROGRESSIVE LAW IN PHYSICAL HEALTH.

Darwin somewhat startled the dormant consciousness of the intellectual world when he presented Evolution as his scheme in the "Descent of Man." The limited significance of the word, as then understood, has long been left in the rear by the advancing army of thinkers, until to-day science recognizes evolution as the one key to unlock all the gates that bar admission into any of the still hidden secrets of man's relation to himself and to the universe. These relations include science, religion, philosophy, sociology, and, most vital of all, the health of mankind—for this one word *health* (wholeness) includes all the others. Benjamin Kidd, in "Social Evolution," says :

"Even in economics, despite recent advances, it does not yet seem to be recognized that a knowledge of the fundamental principles of biology, and of the laws which have controlled the development of life up to human society, is any necessary part of the outfit with which to approach this science."

If a knowledge of the principles underlying biology is requisite to understand the laws which have controlled life up to its present

aggregate manifestation as the human family, much more is it necessary to be intelligent regarding this unfoldment as relating to the individual in manifesting that wholeness which we recognize as health. In examining any fragment of a process unknown to us, this isolated part gives no idea of its purpose or fitness. The physical evolution of man from the single cell of protoplasm, in any single stage along the way, gives no hint of the divine ideal emerging step by step into approximate completion. This ideal deviates not nor falters ever, along all its dateless periods of formative processes, revealed to us to-day only by their organized results.

Science teaches that the primitive protoplasm, "the physical life-stuff," as it is called, is exactly the same for vegetable and animal life. The closest examination reveals no prophecy of what is to issue from it, whether a blade of grass, a dog, a bird, or a human organism. In this completed animal, man, the perfectly adapted organs, functions, and tissues owe their attainment to persistent repetition of effort on the part of every animal that has preceded man. Æons were required to build up from rudimentary cell-structure a single nerve-ganglion that should serve as an instrument through which the sense of sight or of sound might be revealed to you and to me. The science of embryology unfolds to-day the record of these various steps by which the present development of physical man has been reached. Consider, then, the thought of unity in purpose and diversity in method of the divine ideal now expressed in man's physical body—a perfect instrument for his use, responding in every detail to the purpose of his will. This will may not be always enlightened; but, on whatever plane of development it operates, the physical body responds with a true record of the will of the one who uses it.

By the mouth of her prophet, John Fiske, science states that "on earth there will never be a higher creature than man." It is only in beholding man as the culmination of all that has preceded him that we recognize the unity of purpose in all the seeming diversities wrought out by the divine ideal dwelling successively in all its stages of growth.

> "From first to last of lodgers, I was I,
> And not at all the place that harbored me."

Because evolution of physical form has attained this high degree of perfection in man, the principle which has brought forward this finished work does not now cease its activities. The evolution of physical form has been unconscious to the processes and results thereby attained. To the mighty Intelligence that directs all these forces of life there can be no unconsciousness. "It is that which is about to be which guides the growing thing and gives it unity." Because Light *is* we have the various suns and other luminous bodies. Because Intelligence *is* we have the response to its vibrations in intellectual faculties of the soul. The subjective mind that creates is to the objective and organizing intellect as the commander to the co-operating intelligence of his army, which moves individually and responsively in accord with the controlling ideal.

Material forms seem to have had no choice, even in the natural selection wrought by the survival of the fittest. The automatic precision with which nature proceeds in her operations has given impressiveness to her laws. Matter and law have attained to the dignity of causative force in the observations made by man from physical sense evidence; but law is not the cause of anything: law is the result of cause lying back of it—the orderly manifestation thereof. Professor Dubois, of Sheffield Scientific Institute, recognizes the meaning of the law in this statement: "The uniformity of nature . . . means that the will manifest in nature is unchangeable in purpose and complete in knowledge." And because it is the mind of man interpreting the mind of nature, "we thus recognize the spiritual as the basis of the natural, . . . and back of law we discern the ever-present *will* because of which law is."

It is because of this intelligent will ceaselessly directing all natural selection that the progress of evolution cannot permit of degeneration. It is continual *re*generation. Mr. Kidd, in discussing the law of progress manifested by man, makes all advance depend upon "ceaseless and inevitable selection and rejection." He says man is in one respect exactly like all the creatures which have preceded him: "Left to himself, this high-born creature, whose advancement we seem to take for granted, has not the slightest tendency to make any progress whatever." Of course it does not seem to the advocate of a merely physical evolution that

he has here stated an unthinkable and absurd impossibility. This view regards man as a mere automatic machine, manipulated by forces external and foreign to himself. Manifested man, the physical organism, though having a classification with other material organisms, can never be "left to himself" in this way. It is man, the *divine ideal*, that forever impels manifested man to select, reject, and move forward, creating environment as he proceeds. Manifested man is forever evolving from the divine *ideal*—Man. How, then, can this external entity ever be "left to himself?"

Because the race has not awakened to consciousness of this reality—of causation—individual man has felt himself very much subject to external conditions. It is only a superficial reading of facts that declares concerning man that "progress is both inevitable and involuntary, the product of the strenuous conditions under which he lives." When the conclusions of physical science declare that "if the continual selection always going on among the higher forms of life were to be suspended, these forms would possess no tendency to progress, but must actually go backward," the cause which lies behind this choice is entirely left out. The stress of competition and rivalry is regarded as the law and cause of progress, whereas it is only the result. Results are regarded as causative power. This method of dealing with external man, the mere fragment of himself, when considered as the sum of all he is, has been the foundation on which sanitary science has built its scheme of hygiene and medical therapeutics. The law of physical causation is the only power recognized. Although every age in the life of the race has been a transition of inevitable growth, yet to-day we find ourselves consciously in processes of unfoldment that reach out into the unseen realm of causation, with a degree of activity and earnestness that has never been chronicled. We seem to be entering consciously upon a cycle that is fittingly styled the psychic or soul-development period. *Consciously* is an important word. Soul-development has always been in operation, but it has not been recognized as the work that was going forward.

The new light thrown upon the science of evolution by such men as Wallace, Fiske, Le Conte, Drummond, and Powell proves that the Darwinian age has been but the necessary preparation for the next higher. The perfect adaptation of the physical body of man as an instrument, through which the soul may hold relation

with a visible and manifested universe, does not prove that man in the present stage of unfoldment has reached the climax of this infinite process called evolution. Drummond makes this statement regarding man: "At last evolution had culminated in a creation so complex and exalted as to form the foundation for an inconceivably loftier super-organic order. The moment an organism was reached through which thought was possible, nothing more was required of matter." Fiske says: "The perfecting of man consists mainly in the ever-increasing predominance of the life of the soul over that of the body." Le Conte conceives the law to be this: "Organic evolution is by *necessary* law; human evolution is by voluntary effort, *i.e.*, by *free* law. Organic evolution is pushed onward and upward from behind and below. Human evolution is *drawn* upward and forward (from above, and in front) by the attractive force of ideals."

It is this evolution in man's consciousness of the power in his soul to recognize his own ideals and to follow them that marks an era in his control of those forces that bring forth the conditions of health. The application of this principle has already scored results astonishing to the materialist dwelling in physical causation. Health is proved to be an evolution in which progress is made "upward and forward by the attractive force of ideals." When this Intelligence directing all evolution in its unconscious stages becomes individualized as a living soul, there enters into the process a new factor of voluntary selection. It is this *free will* that distinguishes man from all life below him—that gives the sign-manual of the divine image in which he is created. To the degree that man realizes this voluntary selection he proceeds to direct his own evolution, even as before this he has been the one object of all evolution.

> "And man produced, all has its end thus far;
> But in completed man begins anew
> A tendency to God."

Henceforth spirit, soul, and body are all involved in the health of man, through the activity of his own will in following out ideals. Health as a product of evolution claims the attention of modern thought. The causes involved in the manifestation of health must be sought for in the principles underlying biology, which has brought physical man unconsciously forward to his present per-

fection, as the instrument for the use of the divine ideal. These causes always lie in the intelligent will moving behind the manifested result. Perfect as is the working machinery of the physical body, it has been but preparatory work in the psychic evolution to be wrought out by the more intelligent use of this instrument. The slow process of physical evolution into organic structure symbolizes a like process in the unfolding of psychic growth. The soul, by countless repetitions through experience, is developing power to make intelligent use of the will to control and bring forth the highest purpose of this instrument. When harmony is evolved we name it *health*, which is simply *wholeness* of spirit, soul, and body.

We stand in the presence of this wonderful organism as a child stands before the violin, piano, or organ of which he is to become the master—as a Mozart, a Handel, or a Rubinstein. An ordinary person may touch the strings or keys and produce vibrations, but only the soul spiritually developed to *creative* consciousness can bring forth the full power and meaning of the instrument in response to intelligent will. Only the enlightened will can direct the harmonic and masterly use of this wonderful organism of the human body. The suffering discord that we experience in using the instrument proves us but ignorant children lacking both intelligence and skill.

Because the methods of physical causes and material remedies fail more and more to give relief and healing to the suffering body, the questioning cry of the soul goes forth to the eternal, omnipresent Intelligence that overrules, and directly to the quickened consciousness comes the reply: "I am that I am; I will be that I will to be." Physical causes and material remedies can give no reply. The inmost revelation of quickening spirit is the only response ever given to the unfolding mazes of the soul. The so-called incurable cases that respond to this higher understanding of life, under all the modern names of mental healing, divine healing, faith cure, etc., prove that a force is utilized of which medical science is practically ignorant. The claims made by all types of metaphysical healing overthrow preconceived notions based on physical causation. But the guess-work of the old method is giving way to a higher understanding of the relation of cause and effect.

The quickened soul-consciousness of this psychic era is not only questioning, but giving the reply that thought-creation and thought-transference constitute the mighty machinery that carries on the ceaseless movement of the world. The divine and orderly manifestation of creation, to-day as in the first chapter of Genesis, is everywhere the one law of evolution, viz., a controlling ideal bringing forth its outward expression. Man, as the epitome and culmination of all physical creation, is continually bringing forth his thought-creations, or ideals, into physical expression in his own organism. A startling illustration of this law is given in the case of St. Francis d'Assisi. It has arrested wondering attention since its early record in Church history. The soul of the saint was so quickened in his desire to follow the footsteps of the Christ and do the works of his Master, and his imagination was so wrought upon by contemplating the sufferings of the crucifixion, that he actually brought forth upon his own body the stigmata, even to the oozing of the blood from the wounds. Many cases have since followed in the Roman Catholic Church—all regarded as miracles. But they only illustrate the one principle of the creative law of polarization through thought. What we contemplate we grow to be in manifestation, and thought activity is the process.

The basis of all mental healing is that thought creates physical results in the human organism. Most emphatic corroboration of this law is given by Professor Elmer Gates, in his chemical tests of secretions from the human body. He has by physical science demonstrated that every emotion or mental state—as fear, anger, despair, courage, etc.—produces a specific result in the blood. These physical products incorporated into the tissues manifest corresponding mental conditions of either friction or harmony, and we recognize the final manifestation as health or disease. Now, if thought can create inharmony or disease, it can also destroy it. Thought is the activity of mind, and mind, or intelligence, is the manifestation of God. It is the Logos of which St. John speaks as "the Light that lighteth every soul that cometh into the world," *i.e.*, the whole human family; hence every soul, whether Jew or Gentile, Christian or heathen, Mohammedan, savage, or agnostic, is living under the one Law, manifesting the one Life, and is amenable to the one Principle of healing.

Despite the established authority of physical causes and material remedies, society is to-day honeycombed with progressive thinkers critically alert to the signs of the times. They recognize the success of applied idealism in restoring harmonious action to the physical. The principle that thought is the process by which both disease and health are manifested carries an evidence not to be gainsaid. The medical schools themselves recognize these results, and a Boston practitioner has himself compiled the interesting statistics that "in the United States to-day over one and a half million people depend wholly on the metaphysical method for maintaining health." This is an evidence of soul-development that can lay aside the fetich-worship of a *thing* as having *power*, and turn freely and fearlessly to the Absolute in causation.

Because the law of attraction is like to like, the ceaseless evolution of the spiritual consciousness in the soul is forever attracted upward to higher co-operation with the Divine. When we do not meddle with the action of this intelligent Will, the co-operation of spirit with spirit by that attractive force of divine ideals moves in rhythmic harmony therewith, and, by a process that seems mysterious to the sense-man, physical health is the result. The law is most practically utilized in the work of the mental healer, who knows that what we dwell upon in mental imagery we bring forth in physical manifestation. The metaphysicians of preceding ages have never reduced their idealism to practice. The modern metaphysician, in that altruistic spirit which is the growing feature of evolution to-day, practically applies this idealism in bringing forth health of soul and body.

The undeviating law of progress in man's evolution, proceeding from the action of intelligent will, writes its highest demonstration in the process by which the soul re-creates the physical conditions by virtue of conscious thought-ideals. By voluntary effort the soul closes its thought imagery and follows it, forever moving upward and forward by the attractive power of these ideals into conditions of harmony and health. By virtue of this law the demonstration of physical health has to-day taken its place among the accepted facts of the progress being made in the soul-evolution of the race.

L. C. Graham.

THE VALUE OF THOUGHT.

Because thought-vibrations are not tangible to human touch or human sight does not prove they do not exist and are useless. We do not hear the sound-waves in the hues of the rainbow, nor catch the song-waves of the rose or the buttercup. We do not see the color painted by the singing of birds in the bluebells, aster, or phlox ; nor that grass or tree is greener or their beautiful blossoms more sweet from the babble of the brook, the laughter of children, or the lowing of the kine. That heat or light produces color, and that color produces sound, has been scientifically proved. Because we limit these vibrations to what the ears hear or the eye observes does not prove their power is ended or their nature has ceased to act.

Thought universal must bring universal response. When good thought only is entertained, health must follow. We do not know the inner workings of mind, nor the strong results produced on the body by trifling mental effort. The deeper and more subtle the quality of thought, the more certain its effect. As gases rise from steam, and forces from gas, gaining an increasing power with corresponding result, thus also the higher potency of mind is gained by spiritual thinking. As these material forces become more powerful, they become more valuable ; but what can supersede the value of spiritual thought? Who can compute it? It seems a long way before its true worth is recognized, but its divine whisperings and prophetic gleams have caught the eye of wise watchers over human welfare, and the long-needed agent to establish health has crept across the threshold of mortal limits, announcing its holy purpose in the voice of Truth ; picturing its high ideals, and demonstrating its higher realities with the Christ spirit of a perfect body to express a perfect mind, and with the glory of a new birth weds us to life and health which the world has never known before.—*C. E. Choate.*

The normal period of human life is about one hundred and ten years, and seven out of ten average people could live that long if they lived in the right way.—*Sir B. W. Richardson, M.D.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

THE X RAYS.

Reports of results obtained by further experiment with the cathode ray are nearly all of such a nature as to support the ideas previously advanced in these pages with regard to the metaphysical or occult nature of the force operating in the ray itself.

The degree of action established in one experiment shows a shadow photograph of the human hand where the fleshly tissue, arterial system, nervous organization, and muscular development appear only as a thin, vapory shadow, void of structure; while the bones show quite dense by comparison, and a ring on the finger appears black and solid. A photograph produced by another experiment shows no sign of flesh and the bone appears no more solid than vapor, while the metal of the ring seems remarkably porous. Still another shows a round hole about the size of a silver dollar through the palm of the hand, in which the large bones have disappeared as completely as did the flesh and nerves in the previous experiment, leaving absolutely nothing in view. A later test with a diamond ring gave a clear, dark reproduction of the ring, but no evidence of the gem. Now, the diamond is very nearly the hardest known substance in materiality, yet it entirely vanishes from view under even a moderate degree of action of this marvellous force.

The drift of all this evidence is continually in the direction of the metaphysical view of the universe—that things here are not what they seem to be in sense action, and that reason based upon higher action is necessary to the development of real knowledge. It seems possible that science will soon prove this fact, even in spite of its own intention, and, if these experiments continue as successful as they have been thus far, we shall yet hear the

death-knell of materialism, and science will be forced to abandon such external theories as exclusive vibratory action in creation, and of the reality of physical structure as recognized through the five senses. What then? Will science be overthrown by so radical a change of base? Not at all. Quite the contrary, in fact, if only its earnest devotees will be quick to see and free to act upon the higher information hinted at in these results, and adapt their methods to the universal action of this almost infinitely fine force and mode of activity, which of course has always existed in every mode of action in the universe, though until now without scientific recognition.

In our opinion there is no mode of action in the world without this active property as its base and the foundation for its operation. To study this properly, therefore, is to learn of fundamental properties in every physical element. What more important acquirement than this can exist for science? In due time there will probably be discovered back of this action degree after degree of finer physical activity, all within the comprehensive grasp of intelligent man, and each a rung in the ladder upon which he may climb to the heights of pure spiritual understanding, where the laws of fundamental reality are made plain. In such work science should travel hand in hand with the true metaphysician, who, through the training of his higher faculties, is certain to be the first to recognize these finer principles of action. Through these alone can the lower, external facts of life ever be thoroughly—therefore scientifically—understood. True science must have a metaphysical base for its reasonings; then the external facts of the universe will be rightly appreciated through comprehension of the finer and higher principles of reality.

* * *

THERE can be but two methods of explaining the origin and evolution of the universe: the material and the spiritual. The first sees in matter all potentialities, all possibilities, and claims that of and by itself it passes through the change called *creation*. There is no need recognized of an external Intelligence, or God—no spiritual existence. Love, justice, right, and truth are considered as growing out of selfishness, a part of it, and going out with the expiring taper of life. The second sets out with the claim that beneath the phantasmagoria called creation is a realm of force and energy of which we are cognizant only by its observed effects. Justice, right, truth, and love are not because in the struggle for existence man found them expedient, but because they are wrought into the very foundation of things. The human being is not a wave thrown up from the seething sea of life, to fall back again in foam, but the heir of an infinite existence.—*Hudson Tuttle.*

"NEW LIGHT FROM THE GREAT PYRAMID."

A second edition of "New Light from the Great Pyramid," by Albert Ross Parsons, is nearly ready for delivery, the first one having been exhausted in much less time than was anticipated. This valuable work has been extensively revised and enlarged by the author, and now contains an Appendix of thirty-one pages and a valuable Index of about equal length. It will also contain a table of Errata and some new illustrations throwing additional light on the subject-matter. A unique feature of the revised edition is a "Composite Review," made up entirely of extracts from comments of the press. Although not a word is added, it is found that these notices consecutively furnish an admirable epitome of the "astronomico-geographical system of the ancients," presenting a key to the book which no mere preface could possibly supply. Excerpts from private letters to the author, written by distinguished thinkers, scientists, and members of the clergy, occupy three pages, and abundantly testify to the importance of this work in the present transition period of public thought. The price remains unchanged—$4.00, post-paid.

This truly wonderful work has already secured for itself a prominent place among the important scientific books of the age, and is destined to work regeneration among the many confusing ideas of the earth and its relation to the other planets of the solar system. It is not, as its name has frequently been interpreted to mean, "New Light *on* the Great Pyramid," nor is it written for the purpose of explaining the Pyramid; but, as its name implies, it is a new light *on the entire Universe* and on man's history and development as a race, together with a growth of knowledge through experience from the earliest history—light cast by the Pyramid which is here shown to be both a monument to the past and a beacon for the future.

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A MAN may as well expect to grow stronger by always eating, as wiser by always reading. Too much overcharges nature, and turns more into disease than nourishment. It is thought and digestion which make books serviceable, and give health and vigor to the mind.—*Collier.*

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IF a man, by causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of selfishness, will never be free from hatred. —*Buddha.*

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WHEN once men become persuaded that they are to die like beasts, they will soon be brought to live like beasts also.—*South.*

ASCETICISM.

No delusion is more common among aspirants to the higher knowledge than that the end can be attained with reasonable certainty by physiological restraint. The prevalent idea is that maceration of the body, regulation of the diet, a protracted course of devotions, and the filling of the mind from books, will bring the postulant to the threshold of gñanam, if not across it. This was the ruling motive of the desert recluses of early Christianity; of the pillar, forest, and cave hermits of all nations; while to this day it rules equally the Roman Catholic monk and nun, the Mohammedan fakir, and the Hindu ascetic. The tortures self-inflicted by the last named surpass Western belief. . . . These all follow the wrong road; they fancy that to be the true support which is untrue; they hold evil to be good, and the impure to be pure.—*H. S. Olcott, in The Theosophist.*

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ADVICE is like snow: the softer it falls the longer it dwells upon and the deeper it sinks into the mind.—*Coleridge.*

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EASTER-TIDE.

Softly may the rain tears fall
Like vespers lowly singing,
With moaning cry of the night-winds' call
And sobbing sea 'gainst the rocky wall,
In a prayer for the world's redeeming—
A prayer for the song of peace.

Sweetly may the starlight shine
In tender smiles revealing,
On rushing stream and the mountain pine
Or snowy peak in the sunset line,
Yet the pæan of praise concealing—
The pæan of praise unsung.

Grandly do the sunbeams wake
Brown hills and meadows sleeping;
In river dreams of willow and brake
And flowering field for the Giver's sake
And a song from the green waves creeping—
For the song of life is Love.

—*Clara Elizabeth Choate.*

"THE SECRET DOCTRINE."

If we conceive of the totality of Being as an infinite diamond, pure and incorruptible, then the differentiated humanities are the faces of the diamond, and the differentiated souls of each humanity are the separate facets of every face. This is exactly the relation of the differentiated souls to the One Infinite Divine, so far as any symbol can convey that relation. It is only in and through the Divine that these differentiated souls exist at all, as it is only through the diamond that the facets exist at all; and each individual soul is an entry to the ineffable Heart of the whole Infinite Divine, and can, through purity, command the whole of its Infinite Being and Power. Thus every differentiated soul is at once infinite, as being one with the Divine; finite, as being but one facet of the Divine, and utterly non-existent and void apart from the Divine.

In the perfect diamond there are three powers: first, the entity of the diamond itself; second, the differentiation, or margin of the facets; and third, as the result of these two, the facets themselves. So in the universe, when the dawn comes and differentiation sets in, there are three powers: first, the Being of the Universe; second, the differentiation; and third, through the union of these two, the differentiated souls that enter into separate life. These three powers are, in one sense, the "father, mother, and son" of the *Stanzas of Dzyan.*

There is yet another aspect of the diamond symbol. Each facet is not alone, but hemmed in and surrounded by other facets; and thus bound, inevitably and indissolubly, to the other facets, having, with them, a real existence only through the diamond, to the interior of which, and to the whole of which, each and all of them are equally windows.

So each differentiated soul is not alone, but is surrounded by other souls, and indissolubly bound to them, and has with them no real existence except through the Divine One, of which they are all the facets, and in the plenitude and power of which they all equally partake, the plenary possession of one in nowise excluding or limiting the plenary possession of the others. Each soul is thus bound to other souls in a brotherhood rising out of the depths of essential being, and as eternal and inevitable as essential being itself. In the same way, each group of facets, each group of souls, is bound to other groups, in divine hosts, hierarchies, and powers, all of which exist only through the Divine, and without the Divine are utterly void and non-existent. —"*C. J.*," *in The Theosophist.*

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NOTHING is begun or ended. Life and death are only modes of transformation which rule the vital entity from plant to Divinity itself.—*Atharca Veda.*

BOOK REVIEWS.

METHODS OF MIND-TRAINING. By Catharine Aiken. 110 pp. Cloth, $1.00. Harper & Bros., publishers, New York.

As a successful teacher of many years' experience, Miss Aiken may be reasonably expected to know something of the various systems devised for the development and training of memory. The present volume gives the results of her thought and experimentation, and they cannot fail to profit both teacher and pupil as well as the general reader. This work unfolds a system, based upon concentrated attention, which is not only interesting but extremely valuable. The book contains numerous diagrams and exercises of practical importance. A working method of mind and memory training, susceptible of application by both professors and students, has long been needed, and Miss Aiken's book seems calculated to answer this purpose.

MENTICULTURE; or, The A B C of True Living. By Horace Fletcher. 145 pp. Cloth, $1.00. Published by A. C. McClurg & Co., Chicago.

The author regards all the evil passions as traceable to one of two roots: "Anger is the root of all the aggressive passions. Worry is the root of all the cowardly passions. Envy, spite, revenge, impatience, annoyance, selfishness, prejudice, unrest, and the like are all phases of anger. Jealousy, fear, the belittling of self, the 'blues,' and all the introspective forms of depression are the children of worry." There are many persons who are groping in the dark, willing and anxious to fulfil the laws of happiness and health but wholly uninformed as to the method of procedure. By emancipation from the mental germs of anger and worry the author has himself proved the efficacy of his theory of Menticulture, and he gives many interesting testimonials from others who have been equally impressed with its value. "Anger and worry are extreme mental friction, which, during their presence, stop the progressive action of the mental machine." In referring to the degeneracy of modern times the author speaks of the marriage of Might and Right, as sanctioned by popular consent. "Power is no longer used as a lever with which to uplift the weak, but has been transformed into a social crushing-machine." Christ, Buddha, Aristotle, Omar Khayyam, all teach the esoteric attainment of heaven as a condition rather than a place. They teach the beauty of simplicity throughout all the emergencies of life. In this little book is found greater simplicity—consequently more valuable truth—than is to be found in many a more elaborate volume.

STUDIES IN THE THOUGHT WORLD. By Henry Wood. 269 pp. Cloth, $1.25. Lee & Shepard, publishers, Boston.

The sub-title of this book is "Practical Mind Art," under which heading Mr. Wood has grouped a number of essays that have appeared over his signature in THE METAPHYSICAL MAGAZINE and other periodicals during recent years. The volume contains in addition several lectures not hitherto published, the whole comprising a work of fascinating interest. There is scarcely a chapter that will not bear reading repeatedly. Each is a volume in itself, uplifting and instructive to the ordinary reader and of fundamental importance to the student of the higher uses of mind. The author's capacity for close, analytical reasoning and minute delineation of ideals is well known, and the numerous admirers of Mr. Wood's writings are to be congratulated upon this valuable addition to his works. There are but few phases of applied mentality left untouched, and the distinctively metaphysical and psychological chapters are especially commended to all students of the inner nature of man.

THE STORY OF A DREAM. By Ethel Maude Colson. 304 pp. Cloth, $1.25. Charles H. Kerr & Co., publishers, Chicago.

This novel will doubtless prove of absorbing interest to students of theosophy. It is a curious tale, purporting to be the revelations of a man who has passed through the valley of shadows, and who, from the dreamy delights of his present state of Devachan, emerges for the purpose of acquainting mortals with his weird meditations in the sphere of absolute rest. Much interesting matter concerning the philosophy of reincarnation, Karma, etc., is given, and some pretty verses on "The Beautiful Land of Dreams" form the introduction to the story. The book will doubtless meet with a large sale, as the demand for such occult literature is evidently increasing.

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M. J. CLARKSON'S progressive monthly, *The New Thought*, now appears in a new dress. It presents a most attractive appearance and is ably edited. This publication is rendering valuable service to the cause of the higher life, and cordially merits support. It is pure and lofty in tone, dealing with principles in a practical manner. *The New Thought* is published at Melrose, Mass., at fifty cents a year.

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OTHER NEW PUBLICATIONS.

The Dual Image; or, The Renewal of the Temple. A Mystical Poem of Life. By W. Sharpe, M.D. 17 pp. Paper, one shilling. H. A. Copley, publisher, London.

Niagara and Khandalla; or, Nature Worship East and West. By W. Sharpe, M.D. 22 pp. Paper, one shilling. J. J. Morse, publisher, London.